ARABIC FOR ENGLISH SPEAKING STUDENTS

BY: MUHAMMAD ABDUL-RAUF, PH.D.

Al-Saadawi
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بسم الله الرحمن الرحيم

In the name of God, the Merciful, the Compassionate

ا	ب	ت	ث	ج
ح	خ	د	ذ	ر
ز	س	ش	ص	ض
ط	ظ	ع	غ	ف
ق	ك	ل	م	ن
	ه	و	ي	

INTRODUCTION

The need for a simple and easy guide to assist the adult English-speaking student who seeks to unravel the Complexities of Arabic and its grammar, had long been felt. This work is an attempt to answer this need.

I assumed that the student is absolutely a beginner, and I go along with him on the road very slowly in the early stages until he gradually builds up some basic knowledge for proceeding at a faster rate. The method adopted here is as follows:

(a) The lesson begins by giving a sample for the uses of the topic to be discussed and taught, in a clear and tabulated form.
(b) This is followed by "Notes" in which observations are derived from the examples in the table.
(c) At the end of the Notes, a summary of the information gained in the lesson is given to reinforce the student's understanding.
(d) The lesson is concluded by an exercise to help in digesting the rules.

Some inherently difficult topics are treated in the book, such as the behaviour of the weak endings of the verb, the verbal patterns, the infinitive forms and the condition of the noun following a numerical word. The student may regard the pages dealing with these topics as documents for reference rather than material to be trusted to memory. The best method for retaining grammatical rules, however, is by their application and observation in handling a text.

This book is basically a work on Grammar, not an Arabic Reader. I have deliberately reduced the amount of vocabulary to avoid boredom that may discourage the student who seeks to learn the rules of grammar from a simple and clear text.

I am indebted to my predecessors who wrote on the subject of Arabic grammar. I have deviated from their method, however, not only in adopting a simple and clear manner of exposition, but also in using Arabic terms or their unambiguous equivalents. Conventional English terms are left out when they are ambiguous or when their use may lead to confusion.

In the translation of Arabic texts, attention was given to the original style rather than the English idiom. I have therefore tried to approach the Arabic expression even at the cost of occasional non-compliance with standard English in order that the English learner, who will have no difficulty in following the argument, may gain true impressions of how the ideas are to be conveyed in the language he is learning.

I hope this book will be of some good use; and I shall appreciate receiving any observations the reader might wish to make about this work.

Author

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The author is grateful to the Al-Saadawi Publications Inc. of Alexandria, Virginia, U.S.A., and its energetic director, Mr. Safaa al-Saadawi, for taking such a great interest in this book and for continuing to distribute it at the widest possible scale. May the Almighty Allah bless their efforts and may He continue to make them helpful, fruitful, and successful.

On the occasion of the publication of this edition in which some further improvements have been made, the author acknowledges with thanks the help and support extended to him by H.E. Dr. Muhammad Tawfig Oweidah, the former Secretary General of the Supreme Council of Islamic Affairs, as well as the cooperation and assistance of Professor Abdel-Rahman Osman, the former Assistant Director of The Islamic Center.

I am also grateful for the cooperation and the encouraging messages received from scholars engaged in the promotion and teaching of the Arabic language. Typical of those messages is the following gracious statement sent by Dr. P. C. Johnstone, Professor of the Arabic Center for the Study of Islam and the Christian-Muslim Relations at Selley Oak College, Birmingham, England:

"One particular helpful point I noted is the wealth of examples you give for the various constructions; and the diagrams, for instance of nouns and their plurals, and the verbs, will be of great use for teaching. Having myself tried to use rather cramped texts in the past, I am well the more appreciative of the very clear layout of the whole book."

Muhammad Abdul-Rauf
Bethesda, MD U.S.A.
April 12, 1993

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PART ONE

STRUCTURE AND CATEGORIES OF WORDS

SECTION A : STRUCTURE OF THE ARABIC WORD

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SECTION A

STRUCTURE OF THE ARABIC WORD

CHAPTER I : THE ALPHABET

CHAPTER II : THE VOWELS

CHAPTER III : CONSTRUCTION OF THE WORD

CHAPTER I

THE ALPHABET

LESSON 1 *:* Symbols and Names of the Arabic Alphabet

LESSON 2 *:* Arabic Sounds Having no Equivalents in English

LESSON 1

THE ARABIC ALPHABET I

TABLE I

Read from right to left. The top lines are the Arabic letters. The middle line indicates their English equivalents. The bottom line gives their names.

خ	ح	ج	ث	ت	ب	ا
Kh	Ḥ	J	Th	T	B	A, I, U, ,[1]
Khā'	Ḥā'	Jīm	Thā'	Tā'	Bā'	Alif
ص	ش	س	ز	ر	ذ	د
Ṣ	Sh	S	Z	R	Dh	D
Ṣād	Shīn	Sīn	Zāy	Rā'	Dhāl	Dāl
ق	ف	غ	ع	ظ	ط	ض
Q	F	Gh	‘	Ẓ	Ṭ	Ḍ
Qāf	Fā'	Ghayn	‘Ayn	Ẓā'	Ṭā'	Ḍād

ى	و	ه	ن	م ، مـ	ل	ك
Y	W	H	N	M	L	K
Yā'	Wāw	Hā'	Nūn	Mīm	Lām	Kāf

Notes :

1.—The first character of the Arabic alphabet, called HAMZAH or ALIF, has the sound of the glottal stop which occurs in the beginning of an English word with an intial vowel, like apple, uncle, ink and umlaut. The english vowels in these words; namely, the a, the u, and the i serve two functions; to give the sound of a glottal stop and to serve as a vowel. They are

not merely like the a, the u and the i, in fat, mud, pin and put; but, in addition, denote a glottal stop sound.

However, the English glottal stop occurs in the beginning of the word only. The Arabic glottal stop, on the other hand, may occur in the beginning or in the middle or at the end of the word. When we transliterate an Arabic word with the glottal stop in the beginning, the glottal stop is to be written as a, i or u, depending on its vowel. On the other hand, When the glottal stop occurs in the middle or at the end of the Arabic word, it is represented by a sign which resembles the regular apostrophe; namely :

2.—When a letter is written twice in this table, it means that it may assume either of the two characters.

(Note that the Arabic Alphabet consists of consonants only. It does not contain any characters that would denote the vowels.)

EXERCISES

1.—Read the names of the Alphabet – aloud – from right to left, always looking at the characters. Repeat this ten times.

2.—Read ten times, the name of each of the characters of the Alphabet, looking at the same time at the character.

LESSON 2

THE ARABIC ALPHABET II

Arabic Letters with Unfamiliar Sounds

TABLE II

Letters	*Transcription*	*Sound*	*Name of Letter*
ا، أ، ء	ʾ1	A glottal stop, like 'a' in apple, 'i' in ink or the first 'u' in umlaut.	Alif (or Hamzah) [2]
ح	H	A strongly aspirated h, giving the sound of clearing the throat.	Ḥā'
خ	Kh	Like ch in the Scottish word loch or in the German word acht, but more emphasised from the throat.	Khā'
ص	Ṣ	An s, produced more from the throat setting a larger part of the tongue against the palate. The S in sword approaches this sound.	Ṣād
ض	Ḍ	A d produced more from the throat, setting the tongue against the palate and upper left teeth. The d in dawn somewhat resembles this sound.	Ḍād
ط	Ṭ	A t produced more from the throat setting a greater part of the tongue against the palate. The t in mutton is nearly like this sound.	Ṭā'
ظ	Ẓ	Like th in this, but produced more from the throat, setting the ton-	Ẓā'

Letters	*Transcription*	*Sound*	*Name of Letter*
		gue below the upper front teeth more emphatically.	
ع	‘	A strong guttural produced by compressing the throat and exploding the breath.	‘Ayn
غ	Gh	It is nearly like an emphatic guttural French r, with a more gargling sound.	Ghayn
ق	Q	A K, produced more emphatically from the throat, like c in “cow”.	Qāf

Notes :

1.—See Note 1 in Lesson 1

2.—The term *Hamzah* ,like the term *Alif* denotes the sound of a glottal stop; but it also denotes a shape resembling the head of an ع ; namely, ء . This character, however, hardly comes alone; it sits on the ا or on the و or on the ى , making one of these combinations : ا ، ؤ ، ئ We shall discuss the rules governing this in due course. However, the Alif alone may denote the glottal stop with no *Hamzah* on top of it.

EXERCISES

1.—Re-write the Alphabet, taking note of the diacritical marks which distinguish similar letters from each other. Repeat each letter as many times as will fill a line in your exercise book, and utter the sound as you write the letter.

2.—Read the Alphabet aloud as many times as you can. Make sure that you pronounce them correctly; and that you memorise them in the correct order.

3.—Give the names of the Arabic letters with sounds which are not provided in the English Language. Train yourself in producing them as best as you can.

4.—What are the elements in the English Alphabet which have no equivalents in Arabic ?

CHAPTER II

THE VOWELS

LESSON 3 :

The Arabic Basic Vowels.

LESSON 4 :

The Derived Vowels.

LESSON 5 :

Arabic Alphabet and Vowels, and English Alphabet and Vowels Compared.

LESSON 3

THE ARABIC BASIC VOWELS

TABLE III

وَ زُ نَ	دَ رِ بَ	دَ رَ سَ
wa — zu — na	da — ri — ba	da — ra — sa
(He became wise)	(He is trained)	(He studied)
دَمْ	زِدْ	زُرْ
dam	zid	zur
(blood)	(Add)	(Visit)

Notes :

Read the above words with the aid of their transliteration in the middle lines, then you will find :

A.—The first word on the right, دَرَسَ , consists of three consonants, each is equivalent to an English unstressed syllable, as follows :

da	دَ
ra	رَ
sa	سَ

However, we see a stroke over the Arabic consonants. This stroke serves the function of the vowel "a" which follows the English consonants. Its value is the same as that of "a" in the English word "bat", or "u" in "cut". This stroke over the consonant which has the value of "a" in "bat" or "u" in "cut" is called, *FATḤAH.* It is a short vowel, that is, not prolonged.

B —The next word, دَرِبَ , can be analysed as follows :

da	دَ
ri	رِ
ba	بَ

Here, while the first and last consonants have the *fatḥah* vowel, the middle consonant has a stroke below it. This stroke coming below the Arabic consonant is represented by the vowel "i" in the equivalent syllable. Therefore it has the value of "i" in the English word "rib" and is called *KASRAH*.

C.—The third word, وَزُنَ , can be analysed as follows :

Wa	وَ
Zu	زُ
Na	نَ

Again the first and last consonants have the *fatḥah* vowel. The middle consonant, زُ , has a sign over it which resembles a small, و. This sign is represented in the transcription by the vowel "u" which has the value of "u" in the English word "put". This sign which has in Arabic the value of the vowel "u" in the word "put" is called *ḌAMMAH*.

D.—Each of the following three words next in the Table, appearing at the beginning of this lesson consists of one syllable only; thus :

Zid = زِدْ Zur = زُرْ Dam = دَمْ

We can easily recognise the vowels on the first consonants of each of these words. The second consonants, م , ر , and, د , in these words have no vowels. The absence of vowels is indicated by a sign resembling a small circle on the top of the consonant. This sign is called *SUKŪN*, meaning "quiescence". i.e., no sound uttered after the pronouncing of the consonant.

SUMMARY

1.—As in English the full sound of the consonant is achieved by the application of the vowel; but there are only three basic vowels in Arabic : One has the value of "a" in "bat" or "u" in "but"; another has the value of "i" in "fit"; and the third has the value of "u" in "put" They are all short.

2.—These vowels are not represented by characters following the consonants; but are represented by signs written above or below the consonants as follows :

(ـَ) (ـِ) (ـُ) These sings are called : *FATḤAH*, *KASRAH*, and *ḌAMMAH* respectively.

3.—The absence of vowels is represented by a small circle over the consonant, like this (ـْ) .It is called *SUKŪN*.

EXERCISES

1.—Apply the three vowels to all the consonants, as follows :

اَ اِ اُ ، بَ بِ بُ ، . . . . . ، يَ يِ يُ

reading them aloud. Repeat this five times.

2.—Read the following words[1] with the help of the vowels, repeating each word ten times :

زَرَعَ ، رَأَسَ ، أَذِنَ ، وَرِثَ

رَذُلَ ، وَزُنَ

أُدْرُسْ ، اِزْرَعْ ، أَدْرِكْ

---

(1) These, except the last three words, are verbs in the Past Tense; meaning : planted, presided, permitted, inherited, became bad, became wise. The last three mean : Study; Plant; Overtake. They are imperatives.

LESSON 4

DERIVED VOWELS [1]

TABLE IV

Meaning	*Transcription*	*Words*
My house	dā — rī	ا — دَارِی
Less or below	dū — na	دُونَ
(He) acted with ease	ā — na	ب — آنَ
(He) supported	ā — za — ra	آزَرَ
Adam	ā — da — mu	آدَمُ
Indeed	in — na	ج — إِنَّ
(He) said good-bye	wad — da — ‘a	وَدَّعَ
(He) falsified	zaw — wa — ra	زَوَّرَ
A father	a — bun	د — أَبٌ
A flower	war — da — tan	وَرْدَةٌ [2]
A valley	wā — din	وَادٍ

(1) For the sake of clarity we regard the short vowels as the original and the others as derived from them.

(2) This ة is the consonant ت coming at the end of a fem. noun.

Notes :

A. I.—The first word in group ا of Table IV above; namely دَارِی consists of two syllables :

دَا = dā and رِی = rī

The consonant دَ in the first syllable has a *fathah* vowel, but the *fatḥah* is lengthened. This emphasis is represented in the Arabic syllable by the addition of *Alif* after the consonant; and by a stress over the English vowel. Thus the alif *without hamzah* becomes a long vowel.

II.—The consonant رِ in the second syllable of the same word, has a *kasrah* vowel below. This vowel is also elongated, and stressed, and this is represented by the addition of *Ya'* after the consonant. Thus the *Ya'* without hamzah becomes a long vowel.

III.—The second word in the group, دُونَ , also consists of two syllables; دُو = dū and نَ = na. The first is stressed; the second is not.

In the first syllable, the consonant دُ has the *ḍammah* vowel which is lengthened and emphasised by adding *Wāw*. Thus the *Wāw* whithout hamzah becomes a long vowel.

In other words, the short three vowels may be lengthened. When they are so stressed, the *fatḥah* is to be followed by *Alif;* the *kasrah* by *Ya'* and the *ḍammah* by *Wāw*. The *Alif*, the *Wāw* and the *Ya'* so used, are described as long vowels.

(In English transcription, this stress is indicated by a macron over the equivalent vowel).

B. The first syllable in each of the three words in group ب namely :

آزَر , آدَمُ and آنَ

is an elongated ا , with the *fatḥah* vowel.

If we follow the rule of long vowels above, the syllable should have been written like this : اَ

consisting of the *Hamzah*, أَ , and the long vowel ا , *Alif.*

However, the stressed آ is exempted from the rule of adding an *Alif* to represent the elongated

fathah; and the *fathah* sign and the second ا are removed and replaced by the sign : ~ , over ا . This sign is called *Maddah.*

C. From the transcription of the words in the next group, ج , in the Table, we see that each word has a duplicate consonant; a double N, a double D and a double W. The first of these duplicated letters is un-vowelled and belongs to the first syllable; the second is vowelled and belongs to the next syllable. Yet, while the duplicate consonant is written twice in the English transcription, its Arabic equivalent : نْ ، دْ ، وْ ,*Nūn,* *Dāl* and *Wāw,* is written only once. Instead of repeating the duplicated consonant, a sign resembling a small w is placed on top of it, below its *Fatḥah* vowel. This sign which indicates the duplication of a consonant is called *SHADDAH*.* We should note also that the duplicated Arabic consonant is pronounced very distinctly so that it sounds like two consonants.

D. Coming now to the last group of words in the Table, namely : أَبٌ ، وَرْدَةٌ and وَادٍ we observe that the vowel of the last consonants is duplicated. As transcribed, they have an unvowelled "*N*" at the end. This shows that there is an unvowelled but unwritten *Nūn* at the end of each of these words. The duplication of the vowel stands for this concealed and unvowelled *Nūn.*

This unvowelled unwritten *Nūn* which usually suffixes common nouns and most Masculine names is called *TANWĪN* or *NŪNATION.* It does not apply to Feminine proper nouns.

SUMMARY

(*a*) The three basic vowels may be stressed and lengthened in the following manner :

I.—*Fatḥah* which has the sign (ـَ) and the value of "a" in "bat", is to be followed by an *Alif.*[1]

II.—*Kasrah* which has the sign (ـِ) and the value of "i" in "sink", is to be followed by a *Yā'.*

---

* A shaddah may be defined as : "holding on to the consonant".

(1) When this *Alif* which serves as a long vowel, comes at the end of a word, it is to be written ى , unless it is the third letter in the word and is not converted from an original ى . Examples أَزْرَى ، رَأَى and اِزْدَرَى which mean : (He) saw, disparaged and scorned at, respectively.

III.—*Dammah* which is represented by (ـُـ) and serves the function of "u" in "put", is to be followed by a *Wāw*.

The *Alif*, the *Wāw* and the *Yā'* in this case become vowel signs, and are called" long vowels".

(*b*) When the consonant of the elongated *fatḥah* is *Alif*, as in آدَمُ , the sign of the *fatḥah* and the stressing *Alif* are to be replaced by *MADDAH*, thus (ـٓـ), over the first *Alif*.

(*c*) Apart from the signs of *fathah*, *kasrah*, *ḍammah*, *sukūn* and *maddah*, there are two other signs of no vowel value, but they serve as substitutes for some unwritten but otherwise pronounced consonants. They are :

I.—*SHADDAH*, (ـّـ) , which indicates that the consonant is duplicated, as in ذَمَّ which means : (he) blamed.

II.—*TANWĪN* or *NŪNATION* which is an unvowelled and unwritten Nun coming at the end of a noun, and is indicated by the duplication of the final vowel symbol in the word, like دَارٌ ; i.e., "a house".

EXERCISES

1.—Read the following words[1] aloud :

ا – رَأَسَ ، رَأْسٌ ، زَرَعَ ، زَرْعٌ ، دَرَسَ ، دَرْسٌ ،
أَذِنَ ، اذْنٌ ، وَزَنَ ، وَزْنٌ ، أَدُبَ ، أَدَبٌ

ب – وَدَّعَ ، دَرَّبَ ، زَوَّدَ ، أَدَّبَ ، آزَرَ ، أَوْدَعَ

جـ – دَارٌ ، دَاءٌ[2] ، دَاعٍ ، رَاضٍ ، زَاهٍ ، زُورٌ
رَوْضٌ .

2.—Explain the function of the following :
The shaddah; the maddah and the sukūn.

---

(1) Meanings of these words are :

Group ا = presided, a head; planted, a plant; studied, a lesson; gave permission, a permission; weighed, weighing; became polite, politeness.

ب = Bid farewell; trained; supplied; gave a good breeding; supported, entrusted.

ج = A house; an illness; a caller; pleased with; having a bright colour; falsehood; gardens.

(2) This is how the glottal stop is written at the end of a word when it follows a long vowel.

LESSON 5

Comparison between Arabic and English in Alphabets, Vowels and Syllables.

1.— 1. SOUNDS, CONSONANTS AND VOWELS :

A. Common Elements :

(i) *Consonants :*

English	*Arabic*
A, as in apple (glottal stop)	أ
B	ب
C, as in car	ك
C, as in cigar	س
D	د
F	ف
G, as in Gender	ج
H	ه
I, as in ink, (glottal stop)	أ
J	ج
K	ك
L	ل
M	م
N	ن
R	ر
S	س
T	ت
U, as in upper, (glottal stop)	أ
W	و
X	ك س
Y	ى
Z	ز

(i i) *Vowels :*

English	*Arabic*
a (as in bat)	*Fatḥah*, as in دَعَ
a (as in far)	Long vowel *Alif* as in دَارٌ
i (as in pin)	*Kasrah*
u (as in put)	*Ḍammah*
u (as in cut)	*Fatḥah*

B. Differences :

1.—Arabic has sounds which have no equivalent in English; as appears on Table II, P. 9 above

2.—The following English elements have no equivalent in the Arabic alphabet :

(i) *Consonants :*

CH, as in chair

G, as in garden

I, as in fine, if we regard the sound as a consonant

P, as in Peter

QU, a combination, as in queen and bequeath

V, as in Victor.

(i i) *Vowels :*

a, as in fare and pale, or as in ward and wall

e, as in pen

o, as in pot and cot, or as in role and rose.

(iii) *Dipthongs :*

oa, as in coat and boat

ai, as in pain and praise

ou, as in foul and noun

3.—**Absence of Vowels in the Arabic Alphabet :**

Whereas the English vowels have their full place and independent existence in the English Alphabet and constitute integral parts of the English words, the short vowels in Arabic are merely oral. Signs indicating these vowels on top of or below the consonants are used only in teaching texts for guiding the learner, and in important religious texts.

2. SYLLABLES :

There are three types of Arabic syllables :

(*a*) One type consists of one consonant followed by a short vowel; like :

نَ = Na ; بِ = Bi; and زُ = Zu

(*b*) Another type consists of one consonant followed by a long vowel; like:

دَا = Da; رِى = Ri and دُو = Du

(*c*) The third type consists of one vowelled consonant followed by one unvowelled consonant, such as :

رَبْ = Rab; زِدْ = zid and وُدْ = Wud

Unlike the English syllable, the Arabic syllable may not begin with an unvowelled consonant; nor can the consonants come together without a vowel between them. Therefore, no Arabic word may begin with **sukūn,** i.e., an unvowelled consonant.

EXERCISES

1.—What are the English consonants which have no place in Arabic ?

2.—What are the Arabic sounds which are not found in English ?

3.—What are the peculiar English vowels ?

4.—What are the special features of the Arabic syllables ? Give examples.

CHAPTER III

CONSTRUCTION OF THE ARABIC WORD

LESSON 6 :

Rules and Guidelines for Connecting the Component Characters of the Word.

LESSON 7 :

The Types of Seat of the Hamzah in its Various Positions.

LESSON 6

CONSTRUCTION OF THE WORD

Connecting letters

1.—Basic Rules

TABLE V

Meanings	*Words in Joined letters*	*Words in separate letters*	
dwelled, stayed	سَكَنَ	سَـكَـنَ	أ ـ
worshipped	نَسَكَ	نَـسَـكَ	
swept	كَنَسَ	كَـنَـسَ	
ate	أَكَلَ	أَكَـلَ	ب ـ
entered	دَخَلَ	دَخَـلَ	
went away	ذَهَبَ	ذَهَـبَ	
was pleased	رَضِيَ	رَضِـيَ	
crawled	زَحَفَ	زَحَـفَ	
became clear	وَضَحَ	وَضَـحَ	
asked	سَأَلَ	سَـأَلَ	ج ـ
told the truth	صَدَقَ	صَـدَقَ	
told a lie	كَذَبَ	كَـذَبَ	

Meanings	*Words in Joined letters*	*Words in separate letters*
went out	خَـرَجَ	خَرَجَ
span	غَـزَلَ	غَزَلَ
became fortified	قَـوِيَ	قَوِيَ

(i) We have thus far learned the Alphabet as independent characters; and have treated words consisting entirely of separate, independent letters.

However, the predominant number of Arabic words consist of letters often joined to each other. This applies both to printed and handwritten materials.

When a letter is joined, it assumes a shape different from, but basically similar to its independent shape.

The words appearing in Table V above are written first in their independent form. In the opposite column they are written in a joined form, as they should normally be.

(*ii*) Let us examine the first group of these words; namely :

سَكَنَ نَسَكَ كَنَسَ

You see that the consonants in each of these words are the same; namely : سَ ، كَ and نَ

They only come in different order. Each occurs once as the initial part of the word; then as the middle part; and once as the final part. See what form each of these characters assumes in each position :

End	*Middle*	*Initial*
س	ـسـ	سـ
ك	ـكـ	كـ
ن	ـنـ	نـ

(*iii*) If we examine the second group of words in this table, namely :

أَكَلَ ، دَخَلَ ، ذَهَبَ ، رَضِيَ ، زَحَفَ ، وَضَحَ

we find :

(*i*) The inital letters in these words, namely :

ا ، د ، ذ ، ر ، ز ، و

in their independent form. They are never joined to the next letters. For distinction, we may call these six letters, "The stubborn characters".

(*ii*) The middle consonant : ك , of the first word, أَكَلَ , assumes its initial shape with which we are familiar in the word كَنَسَ . Also, the middle consonant in the other words in the group; namely : ذَهَبَ ، دَخَلَ etc., takes the inital shape, as appears from Table VI coming at the end of this lesson.

(iii) From this we learn that a non-stubborn letter coming next to a stubborn one, takes its initial form; i. e, the form it should assume when it is in the beginning of the word.

(*iv*) In the last group of words in the Table; namely,

سَأَلَ ، صَدَقَ ، كَذَبَ ، خَرَجَ ، غَزَلَ ، قَوِيَ

We observe that each word has an "obstinate" letter in the middle. The middle stubborn letter joins the preceding letter, but does not join the next one.

The next letter, being the final part of the word cannot be anything but independent.

(*v*) Table VI at the end of this lesson, shows the forms each letter assumes in its various positions. However, the following guidelines may be derived from the above discussion :

(*a*) Each two consecutive letters within a word must join each other unless the first of them is an obstinate letter.

(*b*) The form a joined letter assumes depends on its position in the word; i, e., whether it is in the beginning, in the middle or at the end of the word.

(*c*) A middle character which follows a stubborn letter assumes its initial shape as if it is in the beginning of the word.

(*d*) A consonant occurring as the final part of a word after a stubborn character,like the *Lām* in سَأَلَ , the *Bā'* in كَذَبَ and *Yā'* in قَوِيَ assumes its independent form, because it has nothing to join either before or after it.

(*e*) The final consonant ت at the end of a Fem. Singular noun takes the form ـة , when it is joined to the preceding letter and this shape : ة , when it follows a stubborn character.

(*f*) The *Fā'*, ف , and *Qāf*, ق , look alike in the initial and middle positions, as can be seen in Table VI.They are distinguished, however, by the number of dots each of them takes.

(*g*) The *Yā'*, ى , has two dots below when it is in the initial position, يـ ; or the middle position, ـيـ , but it has nothing when it is independent, ى , or a final part, ـى , or serves as a seat for the *Hamzah* in the *middle*, ـئـ .

(*h*) The following five letters assume similar initial shapes and similar middle shapes :

ب ، ت ، ث ، ن ، ى

The number and the position of their diacritical marks are as follows :

End	*Middle*	*Initial*	*Independent*
ـب	ـبـ	بـ	ب
ـت	ـتـ	تـ	ت
ـث	ـثـ	ثـ	ث
ـن	ـنـ	نـ	ن
ـى	ـيـ	يـ	ى

When three of these letters come together, the tooth representing the first or middle letter should be raised a little to avoid confusion with the three teeth of the letter س .

Exambles = بِنْتٌ : , A girl;' ثَبَتَ : , (he) stood firm'.

(*vi*) A final *Alif* serving as a long vowel retains its shape only in one case; namely, when it is the third component character of a word and is not regarded as a converted *Alif* from an original

Ya'; as in دَعَا , "propitiated", which was originallly دَعَوَ , and عَصَا , "a stick" in which the *Alif* is not converted.

Otherwise, the *Alif* is to be written *Ya*. This is as follows :

(*a*) When it is third but regarded a conversion from *Ya'*, as in رَمَى "threw" which is said to be from رَمَيَ

(*b*) When it is fourth, as in حُبْلَى , "an expectant woman".

(*c*) When it is fifth, as in مُصْطَفَى , a Masculine proper noun.

EXERCISES

1.—What do we mean by the term "stubborn letters ?"

What are they ?

2.—The following words are spelled in the independent shape of their letters. Rewrite them as they should be :

سَ رَ قَ — رَضِ ىَ — سَ أَ لَ

ذَ هَ بَ — كَ نَ سَ — كَ ذَ بَ

غَ زَ لَ — دَ خَ لَ — سَ كَ نَ

3.—Account for the various shapes of the letter *Ta'* in following words : الوقت , "the time"

خديجة , "a Fem. proper noun;" and الفتاة , a fully-grown girl.

4.—How do you write the final long vowel *Alif ?* Give examples.

5.—Account for the various shapes of the final *Alif* in the following words :

عَصَى , "disobeyed"; سَمَا , "to rise in position or in honour";

نَادَى "called"; انْتَهَى , "finished"; اِسْتَدْعَى , "summoned".

6.—Re-write the following words[1] in the joined form :

هِلَالٌ	سَنَتٌ
كِتَابٌ	شَهْرٌ
عَلَمٌ	يَوْمٌ
قَلَمٌ	لَيْلَتٌ
مَنْزِلٌ	نَهَارٌ
مَدْرَسَتٌ	سَاعَتٌ
مُعَلِّمٌ	دَقِيقَتٌ
تِلْمِيذٌ	وَقْتٌ

7.—Read the following words[2] identifying the letters with the help of the Table, repeating each word ten times

١ ـ أَثَرٌ ، بَحْرٌ ، تَمْرٌ ، ثَمَرٌ ، جَمَلٌ ، حِمْلٌ ، خَطَرٌ ، دُبٌّ

ذَيْلٌ ، رَجُلٌ ، زَمَنٌ ، سَمَاءٌ ، شَرَابٌ ، صَبْرٌ ، ضَرْبٌ ، طَلَبٌ

ظَبْيٌ ، عِجْلٌ ، غُبَارٌ ، فَقْرَةٌ ، كَلِمَةٌ ، مَاءٌ ، نَهْرٌ ، هَوَاءٌ

وَلَدٌ ، يُسْرٌ

---

(1) The meanings of these words, in their order, are : a crescent, a book, a flag, a pen, a house, a school, a teacher, a student, a year, a month, a day, a night, a day-time, an hour, a minute, a time.

(2) The meanings of these words are :

(a) A trace, a sea, dates, fruits, a camel, a load, a danger, a bear, a tail, a man, time, sky, a drink, patience, beating, a demand, an antelope, a calf, dust, a joint, a word, water, a river, air, a boy, ease.

ب – بَيْتٌ ، بِنْتٌ ، نَبْتٌ ، يَنْبُتُ ، يَثْبُتُ ، يُثِيرُ ، بَيَّنَ ، تَبَيَّنَ تَثَبَّتَ .

ج – زَرَعَ ، يَزْرَعُ ، اِزْرَعْ – نَصَرَ ، يَنْصُرُ ، اُنْصُرْ

ضَرَبَ ، يَضْرِبُ اِضْرِبْ – عَلِمَ ، يَعْلَمُ ، اِعْلَمْ

حَسِبَ ، يَحْسِبُ اِحْسِبْ – اَكَلَ ، يَأْكُلُ ، كُلْ

نَامَ ، يَنَامُ ، نَمْ – بَاعَ يَبِيعُ ، بِعْ

زَارَ يَزُورُ ، زُرْ ، – صَبَرَ ، يَصْبِرُ ، اِصْبِرْ

(b) A house; a girl; a plant; (a plant) grows, it sprouts; is firm; stirs; clarified, became clear; ascertained.

(c) He planted. He plants. Plant! He supported. He supports. Support! He beat. He beats. Beat! He knew. He knows. Know! He counted. He counts. Count! He ate. He eats. Eat! He slept. He sleeps. Sleep! He sold. He sells. Sell! He visited. He visits. Visit! He was patient. He is patient. Be patient.

TABLE VI.

Shapes of the letters in the different positions in the word.

End	*Middle*	*Initial*	*Independent*
ـأ[1]	ـأـ	أ	أ
ـب	ـبـ	بـ	ب
ـت ـة[2]	ـتـ	تـ	ت ة
ـث	ـثـ	ثـ	ث
ـج	ـجـ	جـ	ج
ـح	ـحـ	حـ	ح
ـخ	ـخـ	خـ	خ
ـد	ـد	د	د
ـذ	ـذ	ذ	ذ
ـر	ـر	ر	ر
ـز	ـز	ز	ز

End	*Middle*	*Initial*	*Independent*
ـس	ـسـ	سـ	س
ـش	ـشـ	شـ	ش
ـص	ـصـ	صـ	ص
ـض	ـضـ	ضـ	ض
ط	ط	ط	ط
ظ	ظ	ظ	ظ
ع	ـعـ	عـ	ع
غ	ـغـ	غـ	غ
ـف	ـفـ	فـ	ف
ـق	ـقـ	قـ	ق
ـك	ـكـ	كـ	ك
ـل	ـلا[3]	لـ لا[3]	ل

End	*Middle*	*Initial*	*Independent*
4 مـ	ـمـ	مـ	4 م
ـن	ـنـ	نـ	ن
ـه	4 ـهـ	هـ	ه
ـو	ـو	و	و
ـى	ـيـ	يـ	ى

Notes

1.—This sign, " (ء) ", on the top of the أ is called *hamzah*, همزة . It is the actual letter which has this particular sound which is described as a glottal stop. They say that the ا only serves as a seat or a chair for the همزة . In fact the و and the ى may also serve as seats for the ء , and sometimes the ء is used without a seat. We shall learn the rules of all this later.

2.—This ة , ۃ is a combination of ت and ه ; it normally comes at the end of a Fem. noun. When it has a vowel, it sounds ت ;if it has no vowel it sounds ه .

3.—This is the shape of ل followed by an ا

4.—This letter may be written in either form.

LESSON 7

THE SEAT OF THE HAMZAH

TABLE VII

INITIAL		MIDDLE						FINAL			
Seat is ALIF		Seat is ALIF		Seat is WĀW		Seat is Yā'		Seat follows preceding vowel		No seat	
Examples	Meaning	Examples	Meaning	Examples	Meaning	Examples	Meaning	Examples	Meaning	Examples	Meaning
أَبٌ	Father	سَأَلَ	Asked	ضَوْلٌ	Became small	سَئِمَ	Was bored	قَرَأَ	He read	سَمَاءٌ	Sky
أُمٌّ	Mother	فَأْلٌ	Omen	لُوَىٌّ	M. name	سُئِلَ	was asked	قُرِئَ	Was read	وُضُوءٌ	Ablution
إِذْنٌ	Permis-sion			لُؤْمٌ	Meanness	بِئْرٌ	A well	اُمْرُؤٌ	Person	مَلِيءٌ	Full
				No seat		فِئَةٌ	Group			شَيْءٌ	Thing
				تَسَاءَلَ	Enquired						
				مُرُوءَةٌ	Manliness	بِيئَةٌ	Environ-ment			عِبْءٌ	Burden

Notes :

The term *Hamzah* denotes the glottal stop which occurs in the beginning of such English words as animal, uncle, infant, elephant, object and umlaut.

We may note here two facts :

1.—That the English glottal stop is simply represented by the vowels a, e, i, o, or u.

2.—That the English glottal stop may only occur in the beginning of the word.

The Arabic glottal stop, on the other hand, may occur in the beginning, in the middle or at the end of the word.

The question now arises : "How is the Arabic glottal stop symbolized" ?

The symbol representing the glottal stop in Arabic depends on its position in the word; its own vowel and the vowel preceding it.

(*a*) The initial *Hamzah* is always written an *Alif*, no matter its vowel may be, as we see in the three words in the left hand column in Table VII; namely, أَبٌ , أُمٌّ and إِذْنٌ Sometimes the *Alif* alone is used for the initial *Hamzah;* but often the *Hamzah* itself, resembling the head of the letter ع ; i.e. ء appears on the top of the *Alif*, thus : أَ . It is then said that the *Alif* is the seat of the *Hamzah*,

(*b*) When the *Hamzah* happens to be in the middle of the word, it often appears on a seat which may be the *Alif*, the *Ya*" or the *Wāw*, depending on the vowel preceding it and on its own vowel.

i.—It sits on an *Alif* in two cases; namely when the *Hamzah* has a *fatḥah* or a *sukūn* after a *fatḥah*, as in سَـأَلَ and فَـأْلٌ

ii.—The seat of the middle *Hamzah* is *Wāw* in three cases; namely :

(1) When the *Hamzah* has a *ḍammah* after *fatḥah*, as in ضَـؤُلَ .

(2) When the *Hamzah* has a *fathah* after a *dammah*, as in لُـؤَىٌّ .

(3) When the *Hamzah* has a *sukūn* after a *ḍammah*, as in لُـؤْمٌ .

iii.—The middle *Hamzah* has to appear without a seat when it comes with a fathah vowel after a long vowel *Alif*, as in تَسَاءَلَ or *Wāw* as in مُرُوءَةٌ .

iv.—The middle *Hamzah* sits on the *Yā'* in all other cases; namely :

(1) When its own vowel is *Kasrah*, no matter the preceding vowel may be; as in سَئِمَ and سُئِلَ .

(2) When it is preceded by a *Kasrah*, no matter its own vowel may be; as in بِئْرٌ and فِئَـةٌ .

(3) When it is preceded by the long vowel *Yā'*, as in بِيئَةٌ

(*c*) The final *Hamzah* depends on the preceding vowel only :

i.—It has the *Alif* as its seat after a *fathah*, like قَـرَأَ .

ii.—It has the *Wāw* as its seat after a *dammah*, like أُمْـرُؤٌ .

iii.—It has the *Ya'* as its seat after a *Kasrah*, like قُـرِئَ

iv.—It is written as an *Independent Hamzah* when it is preceded by a *sukūn* or by a long vowel, like : سَمَاءٌ ، وُضُـوءٌ ، مَلِيءٌ ، عِبْءٌ ، شَيْءٌ .

When an Arabic word is transcribed into the English script, and it has a *Hamzah* in the middle or at the end of the word, it is represented by the regular apostrophe; but when the *Hamzah* forms the initial part of the word, it is to be transcribed by an A, an I or U, depending on its vowel. Some Writers add the apostrophe also before the vowel.

The initial *Hamzah* in some words is not an integral part; but is added to help in pronouncing the first consonant of the word which happens to be vowelless. This is like the definite article اَلْ. The article actually consists of the *Lām* only, which has a *SUKUN*. Since no Arabic word may begin with a *Sukūn*, the *Hamzah* is brought to reach this *Sukūn*. This type of *Hamzah* is called : *Hamzat al- Waṣl.* and has two features; namely :

(*a*) It is written an *Alif* without a *hamzah;* but it may have a small *ṣād* over it, as such : اٱ This sign is called وَصْلَة

(*b*) It is to be pronounced only when the speaker begins with the word which starts with it. Otherwise it should be dropped, although it remains in writing. So, اَلْقَمَرُ , for example, reads : *al-qamaru;* but وَالْقَمَرُ reads : *wal-qamaru,* (better written : *wa 'l-qamaru;* the apostrophe replacing the unpronounced *hamzah*).

On the other hand, the *Hamzah* which is always pronounced whether you begin with it or not, is called : *Hamzat Qaṭ'*.

EXERCISES

1.—Define the *Hamzah* as an oral term and as an orthographic term.

2.—How do you transliterate the initial *Hamzah*, the middle and the final *Hamzah* ?

3.—Justify the seats of the Hamzah in the following words[1] :

طَائِرٌ ، إِكْرَامٌ ، بَـرِيءٌ ، دُعَـاءٌ ، لُؤْلُؤٌ ، مِئَـةٌ
يَئِسَ ، مُؤَازَرَةٌ ، نَبَـأٌ ، ضَـوْءٌ ، بُطْءٌ ، مَأْدُبَةٌ
تَفَاءَلَ ، شُؤْمٌ .

4.—Define the term هَمْزَةَ وَصْلٍ and هَمْزَةَ قَطْعٍ ، giving an example for each of them.

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(1)

مئـة	one hundered	بـطء	being slow
لـؤلـؤ	pearls	ضـوء	light
دعـاء	prayers	نبـأ	news
بـريء	innocent	مؤازرة	support
اكـرام	good treatment	يئس	despaired
طـائر	a bird	شـؤم	was inauspicious
مـأدبة	a feast	تفاءل	drew a good omen

SECTION B

CATEGORIES OF THE WORD

OR

"PARTS OF SPEECH"

DIVISION 1 : NOUNS

DIVISION 2 : VERBS

DIVISION 3 : PARTICLES

DIVISION 1

NOUNS

CHAPTER I : (*a*) DEFINITION AND CLASSES OF THE NOUN

(b) FEATURES OF THE 'CLEAR' NOUN

CHAPTER II : GENDER AND NUMBER

CHAPTER III : PRONOUNS

CHAPTER I

LESSON 8 : (*a*) DEFINITION AND CLASSES OF THE NOUN

LESSON 8

DEFINITION AND CLASSES OF NOUN

TABLE VIII

	Meaning	*Examples*	
A	Who (are) you ?	مَنْ أَنْتَ ؟	
	I (am) Nadim	أَنَـا نَدِيمٌ	
	I (am) a physician	أَنَـا طَبِيبٌ	
	I (am) an American physician	أَنـا طبيب أَمْرِيكِيٌّ	
B	Who (is) she ?	مَـنْ هِيَ ؟	
	She (is) Maryam	هِـيَ مَرْيَمُ	
	She (is) a full grown girl	هِـيَ فَتَـاةٌ	
	She (is) a beautiful fully-grown girl	هِـيَ فَتَاةٌ جَمِيلَةٌ	
	She (is) a very beautiful fully-grown girl	هِـيَ فَتَاةٌ جَمِيلَةٌ جِدًّا	
C	What (is) this ?	مَـا هَاذَا ؟(1)	
	This (is) a horse	هٰـذَا حِصَانٌ	

(1) This is how this word should be spelt, with a long vowel *Alif* after the *Hā'*. However, this *Alif* is often dropped and replaced by a short vertical stroke over the *Hā'*, thus: هٰـذَا

This (is) a fast horse	هٰـذَا حِصَانٌ سَرِيعٌ
This (is) a very fast horse	هـذا حصان سَرِيعٌ جِدًّا

D

What (is) this ?	مَـا هٰـذَا ؟
This (is) a house	هـذا بَيْتٌ
This (is) a small house	هـذا بَيْتٌ صَغِيرٌ
This (is) a very small house	هـذا بيت صَغِيرٌ جِدًّا

Notes :

i.—Read each sentence in the above Table a few times, making sure you understand the sentence and its component words. Having done so to all the sentences, let us analyse them, taking first the four sentences on the top.

ii.—The top sentence is Interrogative, consisting of two words; namely : مَـنْ ؟ ,"who" ? which is an Interrogative Pronoun; and أَنْتَ "you", which is a personal pronoun. This is a nominal sentence, and it does not have the verb to be. We therefore enclose the verb "are" in the translation in brackets. Arabic positive Nominal sentences in the Present Tense do not employ the verb to be. Note also that the Arabic question mark assumes the opposite direction of that assumed by the English one.

iii.—The man answers the question first saying : أَنَـا , I (am), نَدِيمٌ , his own name. He answers again giving his profession, طَبِيبٌ "physician". In the third sentence, he modifies the word طَبِيبٌ by the Adjective, أَمْرِيكِيٌّ , "American". We clearly observe that the Arabic Adjective follows the modified noun. It never precedes it. Thus, in the top four sentences we have the following :

One Interrogative Pronoun, مَنْ ؟ , "who ?"

Two Personal Pronouns, أَنْتَ ,"you", and أَنَـا , "I",

A Proper Noun, نَدِيمٌ which is Masculine.

A common noun, طَبِيبٌ , a physician, and

(An) Adjective, أَمْرِيكِيٌّ , "American."

All these types of words, Pronouns, Proper Nouns, Common Nouns, and Adjective are simply regarded as NOUNS by the Arab Grammarians.

They all name a person, denote a person, refer to a person or describe a person, and are therefore Nouns.

iv.—The top sentence in the second group is also Interrogative, with the familiar Interrogative Pronoun مَنْ ؟ , "Who ?" but the second word is هِيَ , "she", a third Person Fem. Singular Personal Pronoun. Four answers are given. In the first one her name مَرْيَمُ is given, which is a Fem. Proper noun. In the next sentence she is described as فَتَاةٌ , "a girl" or "a well-grown girl". In the fourth sentence, the third answer, the common noun فَتَاةٌ is modified by the Adjective جَمِيلَةٌ "beautiful". This Adjective is also modified by the word جِـدًّا ,"very", which is regarded in English as an Adverb. The Arabic Adverb often follows the modified word.

The Adverbial words are also regarded as nouns in Arabic.

v.— The top sentence in the third group is also Interrogative, but the Interrogative pronoun is مَـا ؟ , "What ?", and the second word is هٰـذَا , "this" which is a Demonstrative Pronoun. The first answer gives حِصَانٌ , "a horse", which is a common noun denoting that animal. In the next sentence, the noun حِصَانٌ is modified by the Adjective سَرِيعٌ , "fast"; and in the last sentence this adjective is modified by the Adverb جِـدًّا , "very".

vi.—Similarly, the top sentence in the last group in the Table is Interrogative. In the first answer, the common noun بَيْتٌ "a house" is given, which denotes a concrete object. In the next sentence, the noun بَيْتٌ is modified by the Adjective صَغِيرٌ , "small" and in the last sentence this Adjective is modified by the Adverb جِـدًّا .

All these words denoting an object, a person, an animal or anything else, even an idea, are nouns: likewise are the pronouns, the Adjectives and the Adverbs.

(The English Adverb, "very", modifies an Adjective or another Adverb and indicates a degree. Its Arabic equivalent جِدًّا is regarded in Arabic as an Absolute object to an implied verb. CF. Lesson 22, *Infra* P. 309 ff.

The English Adverb which modifies a verb and indicates time or place is regarded as an object of place or time. CF. Lesson 23, *Infra* P. 313, Only the Adverb which indicates a manner is regarded as Adverb and is known by the Arabic term اَلْحَال . CF. Lesson 26, *Infra* P. 321)

SUMMARY

1.—Thus, we may define the NOUN as : 'a word which denotes a person, an animal, a plant or any inanimate thing; or modifies or refers to any of them". We may also add that the term NOUN, اِسْمٌ , in addition to what is regarded as NOUN in English, includes and applies to the Pronouns, the Adjectives and the Adverbs.

2.—However, Arab grammarians are of the habit of dividing all these types of NOUN into two categories; namely, the Clear Noun and The Pronouns. The Clear Noun includes the Adjectives and the Adverbs; and is called : الاسْمُ الظَّاهِر

EXERCISES

1.—Define the term Noun, as known in Arabic grammar.

2.—What do we mean by a clear noun ? What types of word that come under this term ?

3.—Write down six Arabic pronouns indicating their types

4.—Write down six nouns including two proper nouns.

5.—Translate the following into Arabic .:

A fast horse. A very small house. She is beautiful. You are a physician. I am an American.

Who is this ? A very small horse.

(b) FEATURES OF THE CLEAR NOUN

LESSON 9 : THE DEFINITE ARTICLE

LESSON 10 : THE NUNATION SUFFIX

LESSON 11 : THE CONSTRUCT PHRASE

LESSON 9

THE DEFINITE ARTICLE

TABLE IX

1	اَلْاَرْضُ نَظِيفَةٌ	15	اَلتَّمْرُ حُلْوٌ
2	اَلْبَيْتُ جَمِيلٌ	16	اَلثَّعْلَبُ مَاكِرٌ
3	اَلْجَمَلُ وَدِيعٌ	17	اَلدَّرْسُ وَاضِحٌ
4	اَلْحُجْرَةُ وَاسِعَةٌ	18	اَلذِّئْبُ مُفْتَرِسٌ
5	اَلْخَبَرُ صَحِيحٌ	19	اَلرَّجُلُ عَاقِلٌ
6	اَلْعِلْمُ نَافِعٌ	20	اَلزُّجَاجُ شَفَّافٌ
7	اَلْغَنِيُّ طَمُوحٌ	21	اَلسَّمَاءُ زَرْقَاءُ
8	اَلْفَقِيرُ قَانِعٌ	22	اَلشَّمْسُ سَاطِعَةٌ
9	اَلْقَلَمُ رَفِيعٌ	23	اَلصَّادِقُ مَحْبُوبٌ
10	اَلْكِتَابُ مُفِيدٌ	24	اَلضَّعِيفُ مَغْلُوبٌ
11	اَلْمَطَرُ غَزِيرٌ	25	اَلطَّالِبُ ذَكِيٌّ
12	اَلْهَوَاءُ مُنْعِشٌ	26	اَلظَّفَرُ مُفْرِحٌ
13	اَلْوَلَدُ مُهَذَّبٌ	27	اَللَّيْلُ مُظْلِمٌ
14	اَلْيَمَامُ طَائِرٌ	28	اَلنَّهَارُ مُضِيءٌ

Notes :

i. Meanings of the sentences in the above Table are :

1.—The floor is clean

2.—The house is beautiful, elegant

3.—The camel is easy-tempered

4.—The room is large, wide

5.—The information is true

6.—The knowledge is useful

7.—The rich (man) is covetous

8.—The poor (man) is contented

9.—The pen is thin

10.—The book is useful

11.—The rain is abundant

12.—The air is refreshing

13.—The boy is upright, well-reared

14.—The wild pigeon is a bird

15.—The dates are sweet

16.—The fox is cunning

17.—The lesson is clear

18.—The wolf is a wild beast

19.—The man is wise

20.—The glass is transparent

21.—The sky is blue

22.—The sun is shining

23.—The truthful (one) is beloved

24.—The weak (one) is defeated

25.—The student is intelligent

26.—(The) success is pleasing

27.—(The) night is dark

28.—The day-time is light

ii. Each line in each of the Arabic columns above, makes a nominal sentence. Each of these sentences consists of two nouns, a subject مُبْتَدَأ and a predicate خَبَر . Whereas the subject indicates a person like اَلْوَلَدُ 'the boy', an animal like اَلْجَمَلُ 'the camel', or a thing like اَلْكِتَابُ 'the book', or an idea like اَلنَّجَاحُ , 'the success'; the second noun is an Adjective modifying the first noun and completing the sentence as a predicate.

iii. Each of the first nouns in these sentences is prefixed by Al-, اَلْ . From the translation we see that اَلْ means "The". We also see that it joins the noun so they together look like one word. So ال is the Arabic definite article. It prefixes the common noun and makes it a definite noun. By making it a definite noun, it qualifies it to become a nominal subject; otherwise, a common noun by itself cannot be the subject of a nominal sentence.

iv. The consonant ل of the definite article اَلْ is pronounced in the first column. It has therefore a سُكُون on the top.

In the defined words in the left column, the ل is not pronounced. It is integrated into the consonant which follows, and this consonant has therefore the sign of شَدَّة

If we examine the words in which the ل is pronounced, we find them beginning with one of these consonants which are called Moon Letters :

ا ، ب ، ج ، ح ، خ ، ع ، غ

ف ، ق ، ك ، م ، ه ، و ، ى

The words in which the ل is not pronounced begin with one of the following consonants which like the *Lām*, is produced from the tip of the tongue and which are called Sun Letters :

ت ، ث ، د ، ذ ، ر ، ز ، س

ش ، ص ، ض ، ط ، ظ ، ل ، ن

EXERCISES

1.—What is the definite article in Arabic ? Which place does it assume in the defined noun ?

2.—(*a*) Give the meaning of the following terms :

Sun Letters, Moon Letters, Subject, Predicate.

(*b*) Analyse the following two sentences, identfying the subject, the predicate, the sun letter and the moon letter :

اَلْوَرَقُ أَبْيَضُ — اَلسَّمَاءُ زَرْقَاءُ

3.—Pick from Table ix suitable predicates for the words in the right column and suitable subjects for the words in the left column

fruit	: فَاكِهَةٌ	اَلْحَمَامُ	: The pigeons
easy	: سَهْلٌ	اَلْوَرْدُ	: The flowers
ball-shaped	: كُرَوِيَّةٌ	اَلسُّكَّرُ	: The sugar
hungry	: جَائِعٌ	اَلْمَاءُ	: The water
disturbing	: مُزْعِجٌ	اَلْبِنْتُ	: The girl
hot	: حَارَّةٌ	اَلْقَمَرُ	: The moon
desired	: مَطْلُوبٌ	اَلْأَسَدُ	: The lion
an animal	: حَيَوَانٌ	اَلْجَوَابُ	: The answer
tall, long	: طَوِيلٌ	اَلْقِطُّ	: The cat
hard-working	: مُجْتَهِدٌ	اَلْكَلْبُ	: The dog

LESSON 10

THE NUNATION

TABLE X

	Examples	Meaning
1	هٰـذَا سُكَّرٌ	This is sugar
2	هٰـذَا سُكَّرٌ مِصْرِىٌّ	This is Egyptian sugar
3	اَلسُّكَّرُ مِصْرِىٌّ	The sugar is Egyptian
4	اَلسُّكَّرُ الْمِصْرِىُّ حُلْوٌ	The Egyptian sugar is sweet
5	هٰـذا السُّكَّرُ حُلْوٌ	This sugar is sweet
6	مُحَمَّدٌ مُؤَدَّبٌ	Muhammad is well-mannered
7	إِبْرَاهِيمُ نَبِىٌّ	Ibrāhım, (Abraham) is a prophet
8	اِبْرَاهِيمُ النَّبِىُّ عَظِيمٌ	The Prophet Ibrahim is great
9	مَرْيَمُ عَذْرَاءُ	Maryam is virgin
10	مَرْيَمُ طَاهِرَةٌ	Maryam is pure

Notes :

i. The word سُكَّرٌ 'sugar', in the first sentence above is a common noun serving as predicate to the Subject Demonstrative Pronoun, هٰـذَا 'this'. سُكَّرٌ is suffixed by nunation, as it has a duplicate vowel on the last consonant.

The same word سُكَّرٌ occurs in the second sentence, هٰذا سُكَّرٌ مِصْرِيٌّ with the same function; and is modified by the Adjective. مِصْرِيٌّ Egyptian, which agrees with it in being a common noun. It is also suffixed, as we see, by a nunation.

In the third sentence, the word سُكَّرٌ is prefixed by the article and made a definite noun and is thereby qualified to be the subject of the nominal sentence. Its Adjective, مِصْرِيٌّ has become its Predicate; but we see that the nunation is removed from the article-prefixed noun اَلسُّكَّرُ .

In the fourth sentence, both words, سُكَّرٌ and مِصْرِيٌّ are prefixed by the article, thus : اَلسُّكَّرُ اَلْمِصْرِيُّ حُلْوٌ . The adjective, حُلْوٌ is the predicate; and اَلْمِصْرِيُّ is a modifying adjective to اَلسُّكَّرُ so they have to agree in being both definite nouns.

ii. We may derive from the above analysis that a common noun, substantive or adjective - or even an adverb, as we have seen with the word جِدًّا 'very' in the previous lesson - is normally suffixed by a nunation. Moreover, the modifying adjective must agree with the modified noun in being a common noun or a definite noun. Both must be definite or indefinite. In this way we can easily identify the adjective and the predicate in a nominal sentence with two adjectival words. The definite word is the adjective of the subject. In the case of English, there is no problem. The employment of the verb to be, thus separating the subject from the predicate; and the coming of the adjective before the qualified noun make it easy to recognise the adjective and the predicate when they come together. In Arabic, the agreement of the adjective with the subject makes this distinction.

iii. In the sentence No.5, هٰذَا السُّكَّرُ حُلْوٌ the Demonstrative Pronoun هٰذَا is regarded in English as a limiting adjective to the next noun, اَلسُّكَّرُ ,the sugar', which is analysed as the subject of the sentence. This analysis is not applicable in Arabic. The Demonstrative Pronoun هٰذَا is itself regarded as the subject, as it is the first noun occurring in the beginning of the nominal sentence. It cannot be an adjective to a noun which follows it; the Arabic adjective always follows the modified noun. The word اَلسُّكَّرُ is here called the substitute, بَدَلٌ of هٰذَا (see Lesson 34, part 11, p.375); and like the adjective, it has to agree with the first word in being definite. Therefore, the substitute of a Demonstrative Pronoun has to be prefixed by the article; otherwise, it is not a substitute but a predicate. For example, if you say هٰذَا حُلْوٌ or هَذَا سُكَّرٌ 'This is sugar' and 'This is sweet,' the words سُكَّرٌ and حُلْوٌ are predicates.

iv. No. 6, مُحَمَّدٌ مُؤَدَّبٌ is a simple nominal sentence the subject of which is a nunated masculine proper noun. The predicate, an adjectival common noun, is also nūnated. No. 7, اِبْرَاهِيمُ نَبِيٌّ is a similarly constructed sentence; but the masculine proper noun, إِبْرَاهِيمُ is not nūnated. This is because the name Ibrāhim is not an originally Arabic name; it is a Biblical Arabicised name, and the nunation does not apply to foreign Arabicised names unless they consist of three radicals only, like نُوحٌ 'Noah' and لُوطٌ 'Lot'. We may also note that in sentence No. 8, the word اَلنَّبِيُّ which is used as a modifying adjective to اِبْرَاهِيمُ which is a proper noun, has to have the article in order to qualify to be an adjective of a definite noun. But since it has the article, it loses the nunation which it has in Sentence 7.

v. The last two sentences, Nos. 9 and 10, have the Feminine proper noun, مَرْيَمُ as the subject; but we can see that it is not suffixed by a nūnation. In sentence 9, the predicate is the Feminine adjectival common noun عَذْرَاءُ 'virgin'; and in sentence 10 it is the Feminine adjectival common noun طَاهِرَةٌ 'pure'. We see, however, that عَذْرَاءُ is not suffixed by a nūnation while طَاهِرَةٌ is, although both are Feminine adjectives. Why ? We may wonder! We shall learn soon that a Feminine noun, definite or indefinite, often has a Feminine ending. The adjective عَذْرَاءُ has the long vowel *Alif* ending, followed by the *Hamzah*; but طَاهِرَةٌ has the closed *Tā*,' the more frequent Feminine ending. From this we can see that the Feminine adjective which has the long vowel *Alif* as a Feminine ending is deprived of the nūnation suffix. (see Appendix B, p. 385)

SUMMARY

1.—The nūnation suffix applies to the clear noun, whether it is a common noun or a proper noun. Like the definite article, the nūnation suffix serves as a determiner of the noun.

Examples : *Masculine proper noun :*

سَالِمٌ ، فُؤَادٌ ، سَمِيرٌ ، مَسْعُودٌ ، مَحْمُودٌ ، زُهَيْرٌ ، خَالِدٌ ، عَلِيٌّ

Common noun :

سَمَاءٌ ، أَرْضٌ ، قَمَرٌ ، شَمْسٌ ، مِصْرِيٌّ ، اَمْرِيكِيٌّ ، سُكَّرٌ ، حُلْوٌ

2.—Because in other common nouns the nūnation suffix plays the role of the English indefinite article *a* or *an,* the nūnation disappears once the noun is defined by the article. The common nouns just given become :

اَلسَّمَاءُ ، اَلْاَرْضُ ، اَلْقَمَرُ ، اَلشَّمْسُ ، اَلْمِصْرِيُّ ، الْاَمْرِيكِيُّ ، اَلسُّكَّرُ ، الْحُلْوُ

3.—However, there are nouns which, even without the definite article, do not accept the nūnation suffix. They are described in English as Diptotes. (SeeAppendix B,p.385) Some of these unnūnated nouns are :

(*a*) The Feminine proper nouns, like :

نَفِيسَةُ ، خَدِيجَةُ ، فَاطِمَةُ ، زَيْنَبُ ، رُقَيَّةُ
هَانِمُ ، عَزِيزَةُ ، فَهِيمَةُ ، مُعَاوِيَةُ ، حَنِيفَةُ

(*b*) Arabicised foreign masculine proper nouns, like :

آدَمُ ، اِدْرِيسُ ، اِبْرَاهِيمُ ، اِسْمَاعِيلُ ، اِسْحَاقُ ، يَعْقُوبُ
يُوسُفُ ، دَاوُدُ ، سُلَيْمَانُ ، أَيُّوبُ ، هَارُونُ ، اِلْيَاسُ
يُونُسُ

(*c*) Feminine nouns with the long vowel *Alif* ending, like :

صَحْرَاءُ desert' حَسْنَاءُ 'beautiful, pleasant' حَمْرَاءُ 'red' زَرْقَاءُ 'blue'
بَيْضَاءُ 'white', حُبْلَى 'expectant mother' قُصْوَى 'far' نُعْمَى 'favour'.

4.—An adjective has to agree with the modified noun in being definite or indefinite; and a noun coming after a demonstrative pronoun as its substitute has to be defined by the article; like:

هٰذَا الرَّجُلُ كَرِيمٌ 'This man is noble'.

EXERCISES

1.—What is a nūnation ?

2.—To what category of noun does the nūnation suffix apply ? Give examples.

3.—Why does a noun lose its nūnation when it is prefixed by the article ?

4.—Mention three types of nouns that are permanently deprived of nunation. Give examples.

5.—Translate into English the following :

هٰذَا كِتَابٌ ، هٰذَا كِتَابٌ مُفِيدٌ ، هٰذَا الْكِتَابُ ، هٰذَا الْكِتَابُ مُفِيدٌ

مُحَمَّدٌ طَبِيبٌ ، اَلطَّبِيبُ مُحَمَّدٌ ، اَلطَّبِيبُ الْاَمْرِيكِيُّ عَظِيمٌ .

LESSON 11

THE CONSTRUCT PHRASE

TABLE XI

	Meaning	Examples
1	(The) garment (of) Fu'ād is clean	ثَوْبُ فُؤَادٍ نَظِيفٌ
2	(The) door (of) the house is wide	بَابُ الْمَنْزِلِ وَاسِعٌ
3	(The) hand (of) the girl is soft	يَدُ الْفَتَاةِ نَاعِمَةٌ
4	(The) father (of) Sa'īd is rich	أَبُو سَعِيدٍ غَنِيٌّ
5	(The) son (of) the teacher is polite	اِبْنُ الْمُعَلِّمِ مُؤَدَّبٌ
6	(The) husband (of) ʿĀ'ishah is active	زَوْجُ عَائِشَةَ نَشِيطٌ
7	(The) wife (of) Manṣūr is beautiful	زَوْجَةُ مَنْصُورٍ جَمِيلَةٌ
8	(The) reading (of) 'Alī is sound	قِرَاءَةُ عَلِيٍّ سَلِيمَةٌ
9	(The) player (of) the ball is clever	لَاعِبُ الْكُرَةِ مَاهِرٌ
10	(The) Dean (of) the University is a scholar	عَمِيدُ الْجَامِعَةِ عَالِمٌ

Notes :

i. Each of the above statements is again a nominal sentence, consisting, of course, of a subject and a predicate. The subject consists of a combination of two inter-related nouns connected together in the possessive 'of-phrase' style. The combination of the two words so connected is known as the 'Construct phrase' In the first sentence above, for example, the phrase reads

ثَوْبُ فُؤَادٍ which is translated as ,The garment of Fu'ād,. The Arabic of-phrase however, removes the article of the first part of the phrase and does not employ the conjunction 'of.' That is why both the article and 'of' are enclosed in brackects in the translation.

ii. Only the clear noun can be a first part of the construct phrase; and thus this feature, as well as the fact that it accepts the definite article prefix and the nunation suffix are three determiners of the character of the clear noun

iii. However, the first part of the construct phrase cannot be prefixed by the definite article. It acquires limitation or definiteness by virtue of its annexation to the next noun. Nor can the nūnation suffix apply to it; as the definite article is implied.

iv. The Arabic term for annexation is اَلْاِضَافَةُ. The first part is called اَلْمُضَافُ and the second part is اَلْمُضَافُ اِلَيْهِ .We shall learn in due course that the noun has three grammatical cases, one of which is the Genetive case. We shall also learn that a noun in the Genetive case should have the Genitive ending; namely the *Kasrah* vowel. The second part of the construct phrase اَلْمُضَافُ اِلَيْهِ , is always in the Genetive case; hence we see that it ends with the vowel *Kasrah* in our examples. The unnūnated nouns, however, should have the fatḥah vowel. as we see in sentence, 6, where the Fem. *Tā'* of عَائِشَةُ carries the *fatḥah*.

v. Every two nouns so connected in a construct phrase have some kind of relationship. It may be ownership relation, part and a whole relation, a blood relation, a conjugal relation, or the second part maybe the doer or the object of the first, or any other type of relationship, as may appear from the examples.

SUMMARY

1.—A pair of mutually related nouns may be annexed to each other in the 'of-phrase' style to denote the possessive case. The term of this combination is the "construct phrase".

2.—The connecting ,of', however, is not used in Arabic. The two annexed nouns just come together unseparated by any word. The connecting force is rather negative; namely : the absence of the nunation suffix and the definite article from the first part of the phrase.

3.—The first noun of the construct phrase which can neither be prefixed by the definite article nor be suffixed by the nunation may, however, be in any grammatical case, depending on its function in the sentence. The second noun, on the other hand, is always in the Genitive case.

4.—And thus, the common noun may become a definite noun in two ways; namely : prefixing it by the definite article, or annexing it to a definite noun, such as a proper noun or a personal, demonstrative or a relative pronoun.

EXERCISES

1.—How would you define a contruct phrase ? And what is its function ?

2.—What is the Arabic term for the annexation in the construct phrase ? What is the first part called ?

And what is the term for the second part ?

3.—What effect does the annexation have on each part of the phrase ?

4.—Translate the following into English :

طَبِيبُ الْبَيْتِ مَاهِرٌ

ذَيْلُ[1] الْحِصَانِ طَوِيلٌ

اِبْنُ الْجَمَلِ وَدِيعٌ

اَلْحَمَامُ صَغِيرُ الرَّأْسِ[2]

اَلطَّاوُوسُ جَمِيلُ الرِّيشِ[3]

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1 — ذيل = tail

2 — الرأس = head

3 — ريش = feathers

CHAPTER III

GENDER AND NUMBER

LESSON 12 : MASCULINE AND FEMININE

LESSON 13 : SINGULAR, DUAL AND PLURAL

LESSON 12

MASCULINE AND FEMININE المذكر والمؤنث

TABLE XII

Meaning	*Examples*
Muḥammad is wise	مُحَمَّدٌ عَاقِلٌ
Fāṭimah is wise	فَاطِمَةُ عَاقِلَةٌ
ʿĀ'ishah is well-educated	عَائِشَةُ مُهَذَّبَةٌ
Layla is elegant	لَيْلَى رَشِيقَةٌ
Najla is innocent	نَجْلَاءُ بَرِيئَةٌ
Maryam is pleasant	مَرْيَمُ حَسْنَاءُ
The camel is stubborn	اَلْجَمَلُ عَنِيدٌ
And the she-camel is calm	وَالنَّاقَةُ وَدِيعَةٌ
The plant is green	اَلنَّبَاتُ أَخْضَرُ
And the flower is white	وَالْوَرْدَةُ بَيْضَاءُ
The field is small	اَلْحَقْلُ صَغِيرٌ
And the town is large	وَالْمَدِينَةُ كَبِيرَةٌ
The truth is clear	اَلْحَقُّ وَاضِحٌ
And the idea is sound	وَالفِكْرَةُ سَلِيمَةٌ

Notes :

i. Let us take the top two sentences in Table XII. The first sentence begins with the name مُحَمَّدٌ which indicates a male person and is therefore a masculine noun. It is modified in the sentence by the adjective عَاقِلٌ which completes the sentence as Predicate. The next sentence, on the other hand, begins with the name فَاطِمَةُ which indicates a female person; and is therefore a Feminine noun. It is also modified by the adjective عَاقِلَةٌ which again stands as Predicate and which is the same as عَاقِلٌ except that it has the suffix closed *Tā'*.

A comparison between the two names in the sentences : مُحَمَّدٌ and فَاطِمَةُ and the adjectival nouns which describe each of them and complete the sentences; namely, عَاقِلٌ and عَاقِلَةٌ easily shows that the Feminine noun and its adjective modifying it are suffixed by the closed consonant *Tā'*. The Masculine noun and its adjective do not have this Feminine *Tā'*.

ii. This *Tā'* is regarded as the basic Feminine Sign; and it suffixes most Feminine nouns and Feminine adjectives. We can see that it applies to the Feminine proper noun in sentence 3, in the Table; namely عَائِشَةُ and to the adjective which modifies this noun; namely مُهَذَّبَةٌ . It also applies to the Feminine adjectives in the next sentences like رَشِيقَةٌ ، بَرِيئَةٌ and وَدِيعَةٌ .

iii. However, the *Tā'* is not the only Feminine sign. The long vowel *Alif* may suffix Feminine nouns and adjectives. The Feminine proper noun لَيْلَى in 4 has this *Alif* suffix; and the Feminine proper noun نَجْلَاءُ in 5 and the Feminine adjective حَسْنَاءُ in 6 have this Feminine *Alif*

followed by a *Hamzah* which makes the *Alif* a little longer. Therefore the Feminine *Alif* so followed by a *Hamzah* is called the Elongated *Alif* اَلْاَلِفُ الْمَمْدُودَةُ ; whereas that of لَيْلَى[1] is called the Short *Alif* اَلْاَلِفُ الْمَقْصُورَةُ .

iv. Thus, a Feminine Arabic noun often has a Feminine suffix which is the Feminine Closed *Tā'* the Shortened *Alif* or the Elongated *Alif*.

v. However, there are relatively few Feminine nouns which are dispossessed of any Feminine sign altogether. The name مَرْيَمُ in 5 in our Table is such a noun. The following are examples of other Feminine nouns without a Feminine sign :

نَاهِدُ ، كَوْكَبُ ، هِنْدٌ ، سُعَادُ ، هَانِمُ ، زَيْنَبُ

vi. The division of the nouns into Masculine and Feminine does not only apply to nouns indicating persons or animals and adjectives modifying them; but it also applies to all other types of nouns; be it a plant, as in 9-10; a concrete object as in 11-12 or an idea as in 13 and 14 in our Table above.

vii. When a speaker halts at the end of a noun suffixed by a closed Feminine *Tā'* like مُهَذَّبَةٌ ، فَاطِمَةُ and كَرِيمَةٌ the *Tā'* turns into an unvowelled *Hā'*. These nouns become: مُهَذَّبَهْ ، فَاطِمَهْ and كَرِيمَهْ . The closed *Tā'* retains its written vowel and its dot sign, however.

Let us make this clear. Most Arabic nouns are declinable, and this declension is reflected in short vowels appearing on the last consonant of the word, subject to certain rules which

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(1) The *Alif* in لَيْلَى is written *Yā'* because it is preceded by three radicals.

we shall learn later. When the speaker halts at the vowelled end of a word, the vowel is to be replaced by a *sukūn*. If the last consonant happens to be the Closed *Tā'*, it is to be turned into *Hā'*.

SUMMARY

1.—An Arabic noun may be Masculine or Feminine, whether it indicates or modifies a person, an animal or an object.

2.—A Feminine noun often has the ending Feminine sign. The Feminine signs are : the Feminine Closed *Tā'* the Feminine Short *Alif* and the Feminine Elongated *Alif*, called in Arabic :

(*a*) تَاءُ التَّأْنِيثِ الْمَرْبُوطَةُ like : فَاطِمَةُ فَتَاةٌ مُجْتَهِدَةٌ

(*b*) اَلِفُ التَّأْنِيثِ الْمَقْصُورَةُ like : لَيْلَى ، سَلْوَى ، نَجْوَى

(*c*) اَلِفُ التَّأْنِيثِ اَلْمَمْدُودَةُ like : هَيْفَاءُ ، نَجْلَاءُ ، حَسْنَاءُ

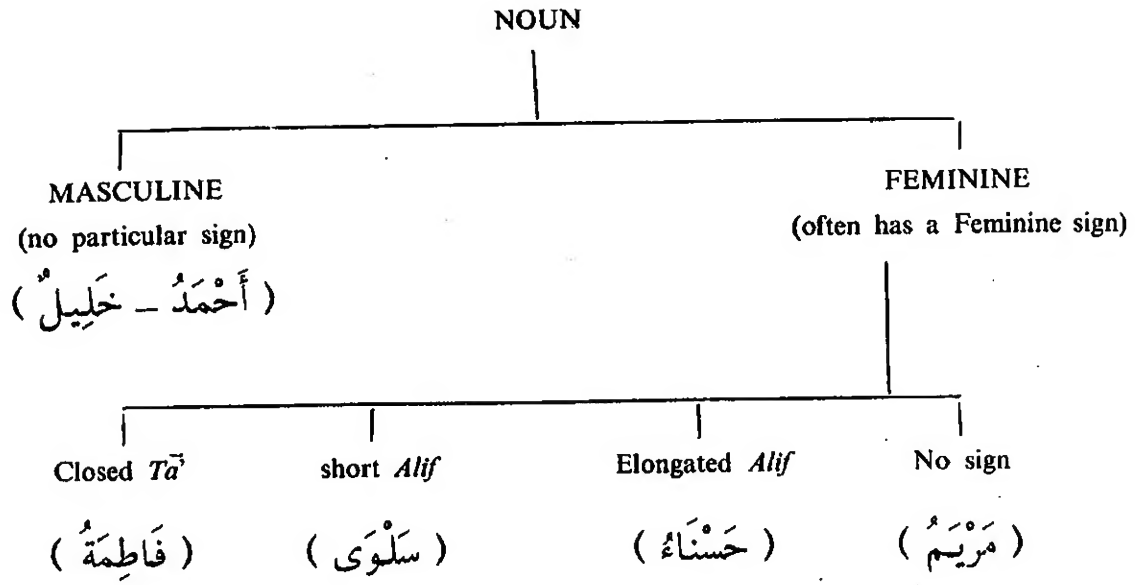
3.—The Feminine noun may not have a tangible Feminine sign, like :

زَيْنَبُ ، مَرْيَمُ ، هِنْدٌ ، اَلشَّمْسُ

4.—The gender of a noun which does not indicate a person or an animal and which has no tangible Feminine sign may be sought in a dictionary or may be derived from the context.

5.—The Closed Feminine *Tā'* is to be pronounced as an unvowelled *Hā'* if the reader pauses at the end of the noun.

6.—The following diagram illustrates the division of the gender of the Arabic noun :



EXERCISES

1.—What are the indications which help in determining the gender of a noun ? Give examples.

2.—(*a*) Translate the following text with the help of footnote 1 :

(*b*) Identify the gender of the underlined nouns, giving reasons.

لَيْلَى فَتَاةٌ رَشِيقَةٌ ، لَهَا أَنْفٌ دَقِيقَةٌ ، وَعَيْنٌ سَاحِرَةٌ

وَفَمٌ صَغِيرٌ ، وَخَدٌّ أَثِيلٌ ، وَشَعْرٌ طَوِيلٌ

3.—With the help of the footnotes, giving the meaning of the words, make full sentences, each consisting of two nouns; one from group A and another from group B :

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(1) The meaning of the words : فَتَاةٌ : a full-grown girl. رَشِيقَةٌ : slender. لَهَا : she has. أَنْفٌ : a nose. دَقِيقَةٌ : fine. عَيْنٌ : an eye. سَاحِرَةٌ : fascinating. فَمٌ : a mouth. صَغِيرٌ : small. خَدٌّ : a cheek. أَثِيلٌ : noble. شَعْرٌ : hair, طَوِيلٌ : tall, long.

— A —

(1) اَلْمَاءُ ، اَلنَّارُ ، اَلسَّبُّورَةُ ، اَلدَّارُ ، اَللَّحْمُ ، اَلشَّحْمُ ،
اَلْفَحْمُ ، اَلذَّهَبُ ، اَلْفِضَّةُ ، اَلْعُشْبُ ، اَلتُّفَّاحَةُ ، اَلشَّجَرَةُ ،
اَلْبَحْرُ ، اَلْبَقَرَةُ ، اَلنَّهْرُ

— B —

(2) وَاسِعَةٌ — حَارَّةٌ — عَذْبٌ — سَائِلٌ — مِلْحٌ
أَبْيَضُ (بَيْضَاءُ) — أَسْوَدُ (سَوْدَاءُ) — أَحْمَرُ (حَمْرَاءُ)
أَصْفَرُ (صَفْرَاءُ) — أَخْضَرُ (خَضْرَاءُ)

4.—(*a*) Translate the following text, and then answer the questions :

هٰذَا مَنْزِلٌ جَمِيلٌ — تَعِيشُ فِيهِ أُسْرَةٌ سَعِيدَةٌ
يَعِيشُ فِيهِ أَحْمَدُ وَسُعَادُ
أَحْمَدُ زَوْجُ سُعَادَ — وَسُعَادُ زَوْجَةُ أَحْمَدَ

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(1) These words mean, in their order : water, fire, blackboard, house, meat, fat, coal, gold, silver, grass, apple, tree, sea, cow, river.

(2) وَاسِعَةٌ : Spacious; حَارَّةٌ : hot; عَذْبٌ : sweet, "not salty"; سَائِلٌ : liquid; مِلْحٌ : salt; أَبْيَضُ , f. بَيْضَاءُ : white : أَسْوَدُ f : سَوْدَاءُ : black; أَحْمَرُ , f. حَمْرَاءُ : red; أَصْفَرُ , f. صَفْرَاءُ yellow; أَخْضَرُ , f. خَضْرَاءُ ; green.

فى الْأُسْرَةِ اَبْنٌ وَدِيعٌ – وَبِنْتٌ وَدِيعَةٌ

اَلابْنُ اسْمُهُ خَالِدٌ – وَالْبِنْتُ اسْمُهَا آمِنَةُ

أَحْمَدُ اَبُو خَالِد وَاَبُو آمِنَةَ – سُعَادُ أُمُّهُمَا

خَالِدٌ أَخُو آمِنَةَ – آمِنَةُ أُخْتُ خَالِدٍ

١ – أَيْنَ تَعِيشُ الْأُسْرَةُ ؟

٢ – مَنِ الزَّوْجُ ؟ وَمَنْ هِيَ الزَّوْجَةُ ؟

٣ – مَنْ أَبُو خَالِدٍ ؟ مَنْ أُمُّ آمِنَةَ ؟

٤ – مَاذَا يَعْمَلُ خَالِدٌ ؟ وَمَاذَا تَعْمَلُ آمِنَةُ ؟[1]

(*b*) point out the Feminine nouns in the coming texts, indicating their signs.

خَالِدٌ يَتَعَلَّمُ الْكَهْرَبَاءَ – وَآمِنَةُ تَعْمَلُ الْحَلْوَى

---

(1) Meaning of some of the words in the text :

هٰذَا	: this.	تَعِيشُ	: lives.	فِيهِ	: in it.
أُسْرَةٌ	: family	زَوْجٌ	: husband.	ابْنٌ	: son.
بِنْتٌ	: daughter.	أُمُّهُمَا	: their mother.	أَخُو	: brother.
يَتَعَلَّمُ	: learn.	اَلْحَلْوَى	: candy.	مَا ؟	: What ?
مَنْ ؟	: Who ?	مَاذَا ؟	: What ?	أَيْنَ ؟	: Where ?

LESSON 13

SINGULAR, DUAL, PLURAL المفرد والمثنى والجمع

TABLE XIII

NUMBER		MASCULINE	FEMININE
Sing.	مُفْـرَد	جَـاءَ طَـالِبٌ	جَـاءَتْ طَالِبَةٌ [1]
Dual	مُثَنَّى	Nom. جَـاءَ طَالِبَـانِ	جَـاءَتْ طَالِبَتَانِ
		Acc. رَأَيْتُ طَالِبَيْنِ	رَأَيْتُ طَالِبَتَيْنِ [2]
Broken pl.	جَمْعُ تَكْسِيرٍ	جَـاءَ طُـلَّابٌ	
Sound pl.	جَمْعٌ سَالِمٌ	Nom. جَـاءَ طَالِبُـونَ	جَـاءَتْ طَالِبَـاتٌ
		Acc. رَأَيْتُ طَالِبِينَ	

1.— جَـاءَ means, 'came'; and the unvowelled تْ is suffixed to the past tense when its subject doer is Feminine.

2.— رَأَيْتُ means, ,I saw.' The vowelled *Tā'* is the personal pronoun doer of the verb. We shall learn more about the personal pronoun soon.

Notes :

i. We have not studied as yet the cases of the declinable nouns. We shall of course deal with them in full. In the meantime, let us accept the following statement :

(*a*) Nouns may be in the Nominative case, or the Accusative case or the Genitive case. (We shall learn when each of these three cases should apply.)

(*b*) The declinable noun assumes a simple vowel at the end, depending on its case. If Nominative, the vowel is ضَمَّةٌ ; if Accusative, the vowel is فَتْحَةٌ ; and if Genetive, the vowel is كَسْرَةٌ . In some categories of noun, the ending is one or the other of the three long vowels. All this will be examined in due course.

ii. Let us now compare briefly English and Arabic in respect to Numbers. An English noun is either Singular or Plural, and the Plural is usually formed by the addition of an 'S' as a suffix. Neither the gender nor the case of the noun interferes with the inflection of the number. The ending of a word is the same in all cases, normally an unvowelled consonant. In Arabic, the problem is more complex on account of the following reasons :

(*a*) Arabic nouns fall into three categories; namely, Singular which denotes one, Dual which indicates two and Plural which indicates more than two.

(*b*) The suffix to be added to the Singular to form the Dual depends on the case; and the suffix added to form the plural depends on the gender and also on the case of the noun. In one category of the plural, its formation is by transforming the Singular. This will become more clear from the following explanation.

iii. Let us now examine Table XIII and see how the inflexion of the number behaves :

1.—**Singular** اَلْمُفْرَدُ :

The example we have is the noun طَالِبٌ which means, "a student'. It originally means : one who demands and seeks, and the student is a seeker of knowledge. The Feminine of طَالِبٌ is طَالِبَةٌ , "a girl student". So the two examples we have for the Singular mean : "A boy-student came", and "A girl-student came".

2.—**Dual** اَلْمُثَنَّى :

(*a*) The Nominative Dual is formed by adding to the Singular the suffix *Alif-Nūn* انِ , a long vowel *Alif* and *Nūn* with a *Kasrah*. Thus. طَالِبٌ and طَالِبَةٌ become : طَالِبَانِ and طَالِبَتَانِ .

(*b*) And the Accusative (and Genetive) Dual is formed by adding the suffix *Yā'-Nūn*, a *Ya'* with a clear *sukun,* preceded by *fathah* and followed by a *Nun* with a *kasrah*. Thus :

طَالِبٌ and طَالِبَةٌ become : طَالِبَيْنِ and طَالِبَتَيْنِ

3.—**Broken Plural** جَمْعُ التَّكْسِيرِ :

This type of plural is achieved by introducing a change in the singular. The change may involve the vowels, or may be by adding or decreasing one or more than one consonant. The noun طَالِبٌ e.g., becomes طُلَّابٌ , adding one long *Alif* and altering the vowels of ط and ل. The following are a few more examples :

Singular		*Broken pl.*
سُؤَالٌ	(a question)	أَسْئِلَةٌ
جَوَابٌ	(an answer)	أَجْوِبَةٌ
رَجُلٌ	(a man)	رِجَالٌ
بَطَلٌ	(a hero)	أَبْطَالٌ
سَهْمٌ	(an arrow, a share)	أَسْهُمٌ
صَبِيٌّ	(a lad)	صِبْيَةٌ
أَبْيَضُ	(white)	بِيضٌ
سَفِينَةٌ	(a ship)	سُفُنٌ
نَجْمٌ	(a star)	نُجُومٌ
كِتَابٌ	(a book)	كُتُبٌ

4.—**The Sound Plural.** جَمْعٌ سَالِمٌ . This has two categories :

(*a*) **The Sound Masculine Plural** . جَمْعُ مُذَكَّرٍ سَالِمٌ

1.—It applies to men's names and to adjectives modifying them only.

2.—The Nominative is formed by adding the suffix *Wāw-Nūn* ونَ , the long vowel « و » and the consonant « نَ » with فَتْحَة .The Accusative (and the Genetive) is formed by adding the suffix *Yā'-Nūn*, « ينَ » -the long vowel « ى » followed by the consonant « نَ » with فَتْحَة . (Note the difference between this suffix and that of the Dual).

Thus, طَالِبٌ becomes طَالِبُونَ or طَالِبِينَ

(*b*) **The sound Feminine Plural** جَمْعُ الْمُؤَنَّثِ السَّالِمُ

i. It applies to all Feminine nouns and adjectives.

ii. It is formed by adding the suffix *Alif-Tā'* اتٌ the long vowel ا and the consonant ت, in all cases.

Thus the noun طَالِبَةٌ becomes طَالِبَاتٌ

SUMMARY

1.—The Arabic noun may be Singular, Dual or Plural :

مُفْرَدٌ أَوْ مُثَنًّى أَوْ جَمْعٌ

2.— الْمُفْرَدُ : is a noun indicating one person or one thing, or an adjective describing such a noun; whether it is Masculine of Feminine.

3.— الْمُثَنَّى : is a noun indicating two persons or two things, Masculine or Feminine; or an adjective modifying such a noun. It is formed by adding the suffix انِ in the Nominative case, or the suffix يْنِ in the Accusative or Genetive cases.

4.— جَمْعُ التَّكْسِيرِ : is a noun indicating three or more persons or things or an adjective[1] describing such a noun. This Plural does not retain the structure of its singular.

This Plural has many patterns. They can be sought from a dictionary and are best learned by reading and memorizing.

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(1) A Feminine Singular Adjective may also qualify a Broken Plural or a Sound Fem. Plural.

5.— جَمْعُ الْمُذَكَّرِ السَّالِمُ : is a noun indicating three or more male persons or an adjective modifying a Plural, broken or sound. The Singular of this Plural maintains its structure, and the suffix « ونَ » is added in the case of Nominative; or the suffix « ينَ » in the case of Accusative and Genitive.

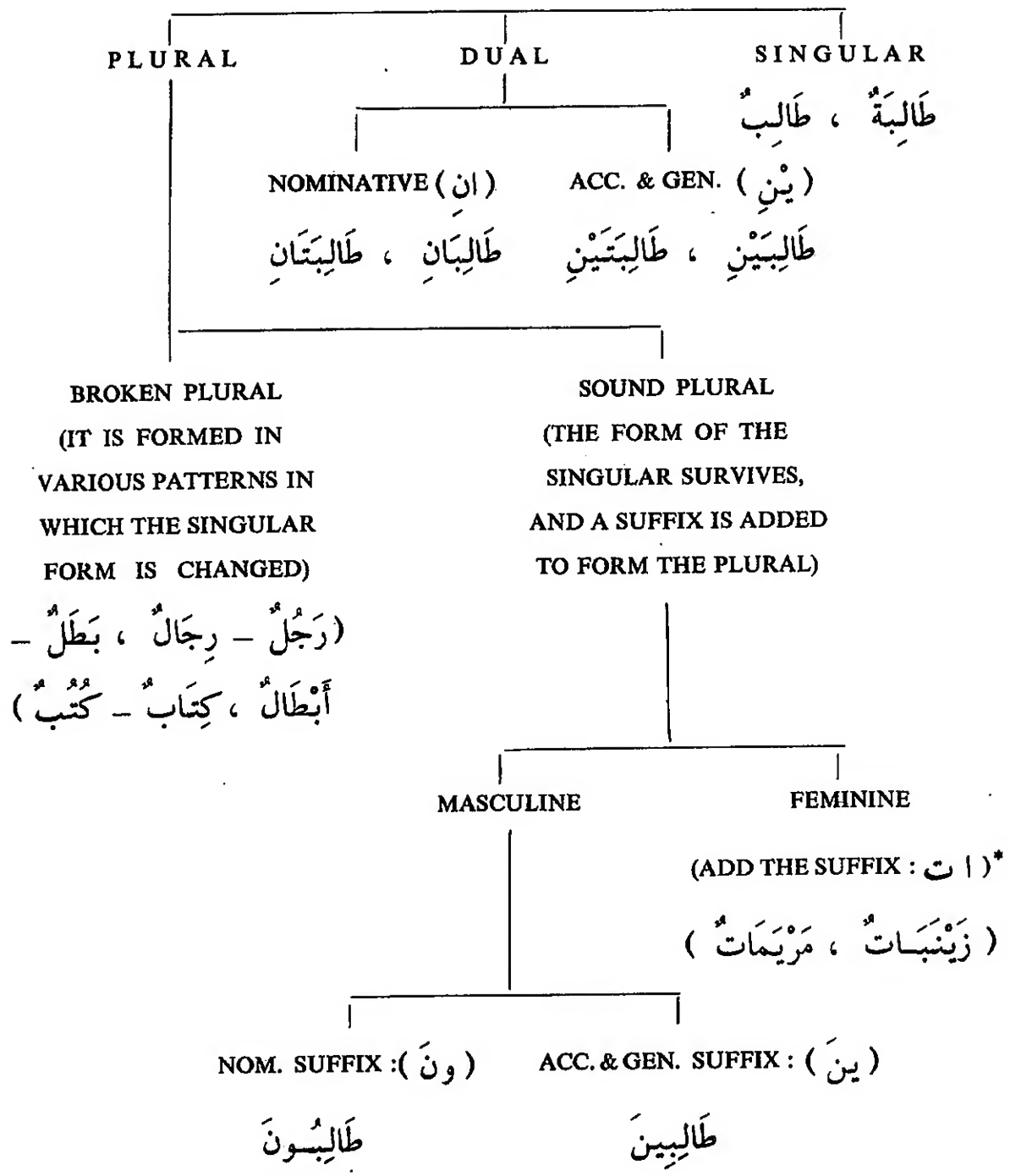
6.— جَمْعُ الْمُؤَنَّثِ السَّالِمُ : is a noun indicating three or more Feminine Persons or things, or an adjective describing such a noun.

It is formed by adding the prefix « ا ت » to the Singular the sturcture of which is maintained.

* * *

7.—The above may be easily grasped from the diagram on the next page.

NOUN



* If the feminine Singular ends with a feminine Tā', it has to be removed.

EXERCISES

1.—Why is « جَمْعُ التَّكْسِير » so called ? And what is the significance of the term « سَالِم » in جَمْعُ الْمُذَكَّرِ السَّالِم ؟

2.—How do you form : اَلْمُثَنَّى and جمع الْمُذَكَّرِ السَّالِم ، جَمْعَ الْمُؤَنَّثِ السالِم ؟

Bearing in mind that the dammah ending applies to Nom, case, and the fathah ending applies to the Accusative, transform the following into اَلْمُثَنَّى , and then into اَلْجَمْعِ السَّالِم :

زَيْنَبُ مُهَذَّبَةٌ ـ أَحْمَدُ مُجْتَهِدٌ ـ كَانَ أَحْمَدُ مُجْتَهِدًا ـ إِنَّ أَحْمَدَ مُجْتَهِدٌ

3.—Form the Nominative Dual and the Accusative Dual of the following :

عُصْفُورٌ ـ حَدِيقَةٌ ـ بَابٌ ـ مَنْزِلٌ ـ حُجْرَةٌ ـ كِتَابٌ

وَرَقَةٌ ـ كَرِيمٌ ـ مُؤْمِنٌ ـ ذَكِيٌّ ـ شَجَرَةٌ

4.—(*a*) Form the Nominative Sound Plural, and then the Accusative Sound Plural of the following :

كَرِيمٌ ـ مُؤْمِنٌ ـ عَظِيمٌ ـ حَامِدٌ ـ خَالِدٌ ـ مُحَمَّدٌ

(*b*) Form the Feminine Sound Plural of the following -

زَيْنَبُ ـ سُعَادُ ـ خَدِيجَةُ ـ كَرِيمَةٌ ـ مُؤْمِنَةٌ ـ عَظِيمَةٌ

5.—Read and then re-write the following :

١ ـ وَاحِـدٌ	١١ ـ اَحَـدَ عَشَرَ	٢١ ـ وَاحِدٌ وَعِشْرُونَ
٢ ـ اِثْنَـان	١٢ ـ اِثْنَـا عَشَرَ	٢٢ ـ اِثْنَان وَعِشْرُونَ
٣ ـ ثَـلَاثَـةٌ	١٣ ـ ثَلَاثَةَ عَشَرَ	٢٣ ـ ثَلَاثَةٌ وَعِشْرُونَ
٤ ـ أَرْبَعَـةٌ	١٤ ـ أَرْبَعَةَ عَشَرَ	٢٤ ـ أَرْبَعَةٌ وَعِشْرُون
٥ ـ خَمْسَـةٌ	١٥ ـ خَمْسَةَ عَشَرَ	٣٠ ـ ثَلَاثُـــونَ
٦ ـ سِـــتَّةٌ	١٦ ـ سِتَّةَ عَشَرَ	٤٠ ـ أَرْبَعُـــونَ
٧ ـ سَـــبْعَةٌ	١٧ ـ سَبْعَةَ عَشَرَ	٥٠ ـ خَمْسُـــونَ
٨ ـ ثَمَانِيَـةٌ	١٨ ـ ثَمَانِيَةَ عَشَرَ	٦٠ ـ سِـــتُّونَ
٩ ـ تِسْـعَةٌ	١٩ ـ تِسْعَةَ عَشَرَ	٧٠ ـ سَبْعُـــونَ
١٠ ـ عَشَـــرَةٌ	٢٠ ـ عِشْـــرُونَ	٨٠ ـ ثَمَانُـــونَ
		٩٠ ـ تِسْعُونَ
١٠٠ ـ مِئَـــةٌ		١٠٠٠ ـ اَلْفٌ
٢٠٠ ـ مِئَتَانِ ، مِئَتَيْنِ		٢٠٠٠ ـ اَلْفَان ، اَلْفَيْن
٣٠٠ ـ ثَلَاثُ مِئَـةٍ		٣٠٠٠ ـ ثَلَاثَةُ آلَاف

6.—Translate the following into English :

(a) فِى الْجَامِعَةِ اَلْفَـانِ وَخَمْسُونَ طَالِبـاً وَاَلْفُ طَالِبَة وَمِئَتَانِ وَسَبْعَةٌ وَسِتُّونَ مُعَلِّمًا

(b) فِى الْبَيْتِ اَرْبَعُ حُجُرَاتٍ وَرَجُـلَانِ وَخَمْسَةُ أَوْلَادٍ وَعُصْفُورَان .
اَلْاَوْلَادُ تُحِبُّ الرَّجُلَيْن وَتَلْعَبُ بِالْعُصْفُورَيْن وَعِنْدَهُمْ خَمْسَةُ كُتُب وَثَـمَانِيَةُ اَقْلَامٍ وَاَوْرَاقٌ كَثِيرَةٌ

Vocabulary :

فِى : in. تحب : love عندهم : with them or they have. كثيرة : plenty

CHAPTER III
THE PRONOUNS

LESSON 14 : THE PERSONAL PRONOUN

LESSON 15 : THE DEMONSTRATIVE PRONOUN

LESSON 16 : THE RELATIVE PRONOUN

LESSON 17 : THE INTERROGATIVE PRONOUN

THE PERSONAL PRONOUNS

A. BASIC DIVISIONS

B. TERMS OF EACH DIVISION

i. NOMINATIVE

ii. ACCUSATIVE

iii. GENETIVE

LESSON 14

THE PERSONAL PRONOUN

A. BASIC DIVISIONS

TABLE XIV

English Cases	The Pronoun	Meaning	Examples	The Pronoun	Arabic Cases
NOMI-NATIVE	I	I am a student	أَنَـا طَالِبٌ	أَنَـا	NOMI-NATIVE
		I wrote the lesson yesterday	كَتَبْتُ الدَّرْسَ أَمْسِ	تُ	
		(I) write the lesson now	أَكْتُبُ الدَّرْسَ الْآنَ	implied	
ACCU-SATIVE	ME	Maḥmūd treated me well	أَكْرَمَنِى مَحْمُودٌ	ى	ACCU-SATIVE
		Me alone Maḥmūd treated well	اِيَّـاىَ اَكْرَمَ مَحْمُودٌ	اِيَّـاىَ	
POSSE-SSIVE	My	To me (there is) a small car	لِى سَيَّارَةٌ صَغِيرَةٌ	ى	GENE-TIVE
		My car is small	سَيَّارَتِى صَغِيرَةٌ	ى	

Notes :

i.—A glance at Table XIV above immediately shows that the Arabic personal pronoun has three divisions : Nominative, Accusative and Genitive. However, the Arabic Accusative is one type only; namely, the object of the verb. The object of the Arabic preposition, like the possessive pronoun, is in the Genitive case. This case also applies to the second part of all construct phrases.

ii.—In this Table, the First Person Singular only is used to illustrate in a simple way the manner in which the pronoun behaves. The Table gives three examples. In the first, the pronoun is the subject of a nominal sentence; in the other two, the pronoun is the subject — or rather, the doer — of a verb. The pronoun in the equivalent three English sentences is the term "I", which is an independent tangible entity. The Arabic counterpart in the nominal sentence is أَنَـا , a tangible independent pronoun; but the subject of the verb in the second sentence is ـتُ as in كَتَبْتُ , an attached suffix pronoun; and is an unseen, unvoiced but implied pronoun in the third sentence. (English knows the implied subject pronoun in the Imperative only). Thus, we can see that the Arabic Nominative Pronoun is tangible or implied; and the tangible pronoun is *detached* or *attached.*

iii.—The Arabic Pronoun for the English object "me" as well as the Possessive "my" is a long vowel *Yā'* suffix. This applies in three cases :

(1) When the pronoun is an object of a verb like أَكْرَمَنِي [1]

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(1) The verb here is أَكْرَمَ only. The *Nūn* between the verb and the object is added and is described as the Protective *Nūn*. It protects the verb from having a vowel *Kasrah* ending for the sake of the *Yā'*.

(2) When the pronoun is the object of a preposition like لِی i.e., „to me"; (لِـ = to; ی = me);

(3) When it is the second part in the construct phrase like كِتَابِی ; i.e., "my book".

However, the prepositional object, if we may so call it, as well as the possessive noun or pronoun are in the Genitive case. They are not called Accusative or Possessive.

iv.—The Accusative may precede its verb for emphasis. If the Accusative object is a pronoun, it then has to be a detached pronoun. Our example, أَكْرَمَنِی مَحْمُودٌ , in which the *Yā'* in أَكْرَمَنِی is the Accusative object, becomes : اِيَّایَ أَكْرَمَ مَحْمُودٌ "Me alone, Maḥmūd treated well".

SUMMARY

1.—The Arabic Personal Pronoun is :

(*a*) Nominative, Accusative and Genitive.

(*b*) Detached, Attached and Implied.

2.—(*a*) The Nominative Detached Pronoun is the subject of a Nominal sentence.

(*b*) The Nominative Attached Pronoun is the subject, (doer), of a verb.

(*c*) The Implied Pronoun is also the subject of a verb.

(*d*) The Accusative Pronoun is the object of a verb. It is most frequently Attached, like the *Yā'* suffix in أَكْرَمَنِی ; but sometimes it is detached and placed before the verb for emphasis. This sentence then reads : اِيَّایَ أَكْرَمَ

(*e*) The Genetive Pronoun which is the object of a preposition or the second part of a Construct Phrase, is always Attached and is identical with the Accusative Attached Pronoun, like the *Yā'* in لِي , "to me", and كِتَابِي , "my book".

(*f*) We may add here that when there is a statement beginning with a noun or a pronoun which is followed by a verb; the pronoun or noun is regarded as the subject of a nominal sentence; not the subject of the verb. The subject of the verb cannot precede it; it has to follow it tangibly or to be regarded as an Implied Pronoun. If we say, for example, أَنَا كَتَبْتُ , "I wrote," the statement is regarded as a nominal sentence of which the pronoun أَنَا is the subject. The subject of the verb كَتَبْتُ is the *Tā'*, ـتُ; and the verbal sentence consisting of the verb and its subject doer is regarded as the predicate.

B. TERMS OF EACH DIVISION

i. THE NOMINATIVE PERSONAL PRONOUN

TABLE XV

Attached		Detached		Person
Meaning	Pronoun	Meaning	Pronoun	
I Wrote	كَتَبْتُ	I	أَنَا	FIRST
We wrote	كَتَبْنَا	We	نَحْنُ	
You (boy)(1) wrote	كَتَبْتَ	You (boy)	أَنْتَ	SECOND
You (girl) wrote	كَتَبْتِ	You (girl)	أَنْتِ	
You (two boys) wrote	كَتَبْتُمَا	You (two boys)	أَنْتُمَا	
you (two girls) wrote	كَتَبْتُمَا	You (two girls)	أَنْتُمَا	
You (men) wrote	كَتَبْتُمْ	You (boys)	أَنْتُمْ	
You (girls) wrote	كَتَبْتُنَّ	You (girls)	أَنْتُنَّ	
(He) wrote	كَتَبَ	He	هُوَ	THIRD
(she) wrote	كَتَبَتْ	She	هِيَ	
They (two boys) wrote	كَتَبَا	They (two boys)	هُمَا	
They (two girls) wrote	كَتَبَتَا	They (two girls)	هُمَا	
They (boys) wrote	كَتَبُوا	They (boys)	هُمْ	
They (girls) wrote	كَتَبْنَ	They (girls)	هُنَّ	

(1) This means: (When a boy is spoken to.) The same applies to other words in parentheses.

NOTES :

i.—Table XV above contains almost all the terms of the Nominative Personal Pronoun, which are divided into three categories; namely :

A) The Detached Nominative Pronouns :

(*a*) The terms of the Detached Nominative Pronoun, (which is always a subject of a Nominal Sentence), are the first word in the following sentences :

"I am an American ', (boy or girl)	أَنَا أَمْرِيكِيٌّ (أَوْ أَمْرِيكِيَّةٌ)
"We are Americans", (boys or girls)	نَحْنُ أَمْرِيكِيُّونَ (أَوْ أَمْرِيكِيَّاتٌ)
"You are an American" (boy)	أَنْتَ أَمْرِيكِيٌّ
"You are an American" (girl)	أَنْتِ أَمْرِيكِيَّةٌ
"You are (two) Americans" (boys)	أَنْتُمَا أَمْرِيكِيَّانِ
"You are (two) Americans" (girls)	أَنْتُمَا أَمْرِيكِيَّتَانِ
"You are Americans" (boys)	أَنْتُمْ أَمْرِيكِيُّونَ
"You are Americans" (girls)	أَنْتُنَّ أَمْرِيكِيَّاتٌ
"He is an American"	هُوَ أَمْرِيكِيٌّ
"She is an American"	هِيَ أَمْرِيكِيَّةٌ
"They are (two) Americans" (boys)	هُمَا أَمْرِيكِيَّانِ

"They are (two) Americans" (girls)	هُمَا أَمْرِيكِيَّتَان
"They are Americans" (boys)	هُمْ أَمْرِيكِيُّونَ
"They are Americans" (girls)	هُنَّ أَمْرِيكِيَّاتٌ

(*b*) The Detached Pronouns may be further divided into three sub-divisions :

1. Terms for the First Person, اَلْمُتَكَلِّم "the person who is speaking or writing referring to himself or to herself;"

2. Terms for the Second Person, اَلْمُخَاطَب , "the person or persons spoken to," or rather, "the audience",

3. Terms for the Third Person, اَلْغَائِب , "the Absent person or persons or things spoken about.,,

The First and Second Persons together, i.e., المتكلم and المخاطب , are referred to as الحاضر , i.e., the Person or Persons who is or are Present; in contrast to الغائب , which means an absent person or a thing.

(*c*) For the First Person, we have two terms. أَنَا and نَحْنُ which are exactly equivalent to : "I" and "We". They are used both for the Masculine and Feminine, and نحن denotes two persons or more.

(*d*) For the Second Person we have five terms, fully reflecting the number. They also reflect the gender except in the case of the Dual term, أَنْتُمَا which is used both for the Masculine and Feminine. So we have أَنْتَ and أَنْتِ for the Singular Masculine and Feminine respectively; and أَنْتُمْ and أَنْتُنَّ for the Plural Masculine and Feminine respectively.

(*e*) For the Third Person, we have five detached pronouns, similarly reflecting the number of the antecedent, and except in the case of the Dual which is denoted by the term , هُمَا , also reflect the gender. Thus we have the terms هُوَ for "He"; هِيَ for "She"; هُمْ for the Masculine "They", and هُنَّ for the Feminine "They". Thus, there are actually twelve detached terms for the Nominative Pronoun. Eight of them reflect the number and the gender; namely :

أَنْتَ ، أَنْتِ ، أَنْتُمْ ، أَنْتُنَّ ، هُوَ ، هِيَ ، هُمْ ، هُنَّ

Four others reflect the number but not the gender; namely,

أَنَا ، نَحْنُ ، هُمَا ، أَنْتُمَا

B) The Attached Nominative Pronouns :

(*a*) The Attached Nominative Pronoun is always subject, "doer" of the verb. It is not an independent separate entity, but a suffix attached to the verb as its doer.

(*b*) The Attached Pronoun, like the Detached Pronoun, may denote the First Person, the Second Person or the Third Person; and reflects in the same way the number and the gender.

(*c*) For the First Person, we have two suffixes, ـتُ and نَا corresponding to the two Detached pronouns : أَنَا and نَحْنُ .

(*d*) For the Second Person, we have five suffixes.

ـتَ ، ـتِ ، ـتُمَا ، ـتُمْ ، ـتُنَّ

corresponding exactly to the Detached terms :

أَنْتَ ، أَنْتِ ، أَنْتُمَا ، أَنْتُمْ ، أَنْتُنَّ

The suffix تُمَا also denotes either the Masculine or the Feminine Person.

(*e*) As for the Third Person, we have only three suffixes :

1. أَلِفُ الْاِثْنَيْنِ , "The Suffix Dual *Alif*," as in كَتَبَا and كَتَبَتَا .

It sounds a long vowel *Alif*.

2. وَاوُ الْجَمَاعَةِ , "The Plural *Waw*," as in كَتَبُوا .

It sounds a long vowel *Wāw*, i.e., a lengthened *dammah*. It is followed by an unpronounced but written *Alif* to distinguish it from the integral *Wāw*(1).

3. نُونُ النِّسْوَةِ , The Feminine *Nun*, as in كَتَبْنَ . It has the short vowel *fathah*, and is to be distinguished from ـنا , the First Person Pronoun

(1) This *Alif* is removed when the Plural Nominative *Wāw* is followed by an accusative pronoun like كَتَبُوهُ , "They wrote it"

with an extended long vowel. So, altogether, there are ten Attached nominative pronoun suffixes which may suffix the Past Tense as its subject doer(1).

C) **The Implied Pronoun :**

(*a*) The Implied Pronoun is always a Nominative Subject of a verb. We have the Implied Pronoun in the English Imperative. In Arabic we have it in the past Tense also when the antecedent of the pronoun is a singular clear noun, Masculine or Feminine; and is mentioned before the verb as in مَحْمُودٌ كَتَبَ "Mahmūd wrote"; and لَيْلَى كَتَبَتْ "Laila wrote".

(*b*) Note that the suffix unvowelled *Tā'* in كَتَبَتْ is not a pronoun but a particle suffix added when the subject of the Past Tense is Third Person Feminine.

It is called تَاءُ التَّأْنِيثِ السَّاكِنَةِ "The Unvowelled Feminine *Tā'*, to be distinguished from the other vowelled تَاءُ التَّأْنِيثِ "The Feminine *Tā'* which suffixes a Feminine noun. The *sukūn* of the unvowelled Feminine *Ta'* of the verb, however, has to be replaced by a *fathah* vowel when it is followed by the Dual *Alif* as in كَتَبَتَا . It is also to be replaced by a *Kasrah* when the verb is followed by a noun prefixed by the definite article, اَلْ , as in لَيْلَى كَتَبَتِ الدَّرْسَ.

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(1) There is one more attached nominative pronoun, the Feminine *Yā'*, يَاءُ الْمُخَاطَبَةِ which may suffix the Imperfect and the Imperative, as in تَكْتُبِينَ and اُكْتُبِى , "You write", and "Write", addressing a girl,

The Subject Doer of the Verb :

i. When the subject doer of the verb is the Third Person, the subject may be a clear noun of any number or gender, instead of the pronoun. In this case the pronoun does not appear; but the subject must follow the verb.

Examples :

"Muḥammad wrote"	كَتَبَ مُحَمَّدٌ
"Maryam wrote"	كَتَبَتْ مَرْيَمُ
"(Two) boys wrote"	كَتَبَ وَلَدَانِ
"(Two) girls wrote"	كَتَبَتْ بِنْتَانِ
"The two girls wrote"	كَتَبَتِ الْبِنْتَانِ
"The girls wrote"	كَتَبَتِ الْبَنَاتُ

ii. We have thus learned that the Detached Nominative Pronoun is the subject of a Nominal sentence; and that the subject pronoun of the verb must be an Attached Pronoun suffix or an implied Pronoun. However, the Nominative Detached and Attached pronouns may occur together in a sentence for the sake of emphasis or for some other reason. So you may say : نَحْنُ كَتَبْنَا ، أَنَا كَتَبْتُ etc... And you may have the Nominative Detached and the Implied pronoun together; so you may say : هُوَ كَتَبَ and هِيَ كَتَبَتْ

In this case, the statement أَنَا كَتَبْتُ is a complex Nominal Sentence. The detached pronoun is the subject of the nominal sentence. It is not the subject of the verb,

as it precedes it. Then the verb and its subject doer is the predicate of the detached pronoun.

For a fuller analysis of the pronoun doer of the verb, we provide in the next page, table No. XVI which gives the types of the doer of the three classes of verbs; namely : اَلْمَاضِى , "The Past Tense" which we have just treated; اَلْمُضَارِعُ , "The Imperfect" which denotes a habitual action or an action in the Present or Future Tense; and اَلْأَمْرُ , "The Imperative".

THE VERB AND ITS DOER

TABLE XVI

PERSON		الماضي		المضارع		الأمر
		Verbal Sentence	Nominal Sentence	Verbal Sentence	Nominal Sentence	
FIRST	S.	كَتَبْتُ	أَنَا كَتَبْتُ	أَكْتُبُ*	أَنَا أَكْتُبُ*	
	D.&P.	كَتَبْنَا	نَحْنُ كَتَبْنَا	نَكْتُبُ*	نَحْنُ نَكْتُبُ*	
SECOND	M.S.	كَتَبْتَ	أَنْتَ كَتَبْتَ	تَكْتُبُ*	أَنْتَ تَكْتُبُ*	اُكْتُبْ*
	F.S.	كَتَبْتِ	أَنْتِ كَتَبْتِ	تَكْتُبِينَ	أَنْتِ تَكْتُبِينَ	اُكْتُبِي*
	D.	كَتَبْتُمَا	أَنْتُمَا كَتَبْتُمَا	تَكْتُبَانِ	أَنْتُمَا تَكْتُبَانِ	اُكْتُبَا
	M.P.	كَتَبْتُمْ	أَنْتُمْ كَتَبْتُمْ	تَكْتُبُونَ	أَنْتُمْ تَكْتُبُونَ	اُكْتُبُوا
	F.P.	كَتَبْتُنَّ	أَنْتُنَّ كَتَبْتُنَّ	تَكْتُبْنَ	أَنْتُنَّ تَكْتُبْنَ	اُكْتُبْنَ
THIRD	M.S.	كَتَبَ مُحَمَّدٌ	مُحَمَّدٌ كَتَبَ*	يَكْتُبُ مُحَمَّدٌ	مُحَمَّدٌ يَكْتُبُ*	
	F.S.	كَتَبَتْ فَاطِمَةُ	فَاطِمَةُ كَتَبَتْ*	تَكْتُبُ فَاطِمَةُ	فَاطِمَةُ تَكْتُبُ*	
	M.D.	كَتَبَ الْوَلَدَانِ	الْوَلَدَانِ كَتَبَا	يَكْتُبُ الْوَلَدَانِ	الْوَلَدَانِ يَكْتُبَانِ	
	F.D.	كَتَبَتِ[1] الْبِنْتَانِ	الْبِنْتَانِ كَتَبَتَا	تَكْتُبُ الْبِنْتَانِ	الْبِنْتَانِ تَكْتُبَانِ	
	M.P.	كَتَبَ الأَوْلاَدُ	الأَوْلاَدُ كَتَبُوا	يَكْتُبُ الأَوْلاَدُ	الأَوْلاَدُ يَكْتُبُونَ	
	F.P.	كَتَبَتِ[1] الْبَنَاتُ	الْبَنَاتُ كَتَبْنَ	تَكْتُبُ الْبَنَاتُ	الْبَنَاتُ يَكْتُبْنَ	

(1) Note that the سُكُون of the تَاء التَّانِيثِ is replaced by the كَسْرَة because the سُكُون of the لَام of اَلْ follows.

*An asterisk is placed over the verb in the Table when its subject is an implied pronoun.

ATTACHED		DETACHED		PERSON
MEANING	PRONOUN	MEANING	PRONOUN	
You treated me well	أَكْرَمْتَنِي	Me (alone you treated well)	إِيَّايَ (أَكْرَمْتَ)	FIRST
You treated us well	أَكْرَمْتَنَا	Us (alone you treated well)	أَيَّانَا (أَكْرَمْتَ)	
I treated you well	أَكْرَمْتُكَ	You (alone I treated well)	إِيَّاكَ (أَكْرَمْتُ)	SECOND
. . . . .	أَكْرَمْتُكِ	. . . . .	إِيَّاكِ (أَكْرَمْتُ)	
. . . . .	أَكْرَمْتُكُمَا	. . . . .	إِيَّاكُمَا (أَكْرَمْتُ)	
. . . . .	أَكْرَمْتُكُمْ	. . . . .	إِيَّاكُمْ (أَكْرَمْتُ)	
. . . . .	أَكْرَمْتُكُنَّ	. . . . .	إِيَّاكُنَّ (أَكْرَمْتُ)	
I treated him well	أَكْرَمْتُهُ	Him (I treated well)	إِيَّاهُ أَكْرَمْتُ	THIRD
I treated her well	أَكْرَمْتُهَا	Her (I treated well)	إِيَّاهَا أَكْرَمْتُ	
I treated them well	أَكْرَمْتُهُمَا	They (alone I treated well)	إِيَّاهُمَا أَكْرَمْتُ	
. . . . .	أَكْرَمْتُهُمْ	. . . . .	إِيَّاهُمْ أَكْرَمْتُ	
. . . . .	أَكْرَمْتُهُنَّ	. . . . .	إِيَّاهُنَّ أَكْرَمْتُ	

Notes:

Table XVII contains all the Accusative personal pronoun terms and suffixes ; twelve Detached terms and twelve corresponding Attached suffixes as follows :

(*a*) The Detached Terms are :

1.—Two terms for the First Person; namely :

اِيَّانَا , اِيَّايَ

2.—Five terms for the Second person; namely :

اِيَّاكَ اِيَّاكِ اِيَّاكُمَا اِيَّاكُمْ and اِيَّاكُنَّ

3.—Five terms for the Third person; namely :

اِيَّاهُ اِيَّاهَا اِيَّاهُمَا اِيَّاهُمْ and اِيَّاهُنَّ

(*b*) And the Attached Accusative suffixes are :

1.—Two suffix pronouns for the First person, namely :

ـنَا and ى as in نَصَرَنِى (He) supported me and

نَصَرَنَا (He) supported us.

2.—Five suffixes for the Second person; namely : ـكَ

as in اَكْرَمَكَ ، ـكِ as in نَصَرَكِ ، ـكُمَا as in نَصَرَكُمَا ،

ـكُمْ as in نَصَرَكُمْ and كُنَّ as in نَصَرَكُنَّ

3.—Five suffixes for the Third person; namely : ـُهُ

as in نَصَرَهُ ، هَا as in نَصَرَهَا ، هُمَا as in نَصَرَهُمَا ،

هُمْ as in نَصَرَهُمْ and هُنَّ as in نَصَرَهُنَّ .

ii. The Accusative personal pronoun is an object of the verb only. It is not the object of a preposition. The Arabic object of a preposition is in the Genetive Case as we have learned.

iii. The use of the Detached Accusative pronoun is the accusative object from its customary place after the verb and its doer to before the verb. This deviation from the normal use of the attached accusative pronoun to a detatched accusative pronoun, confines the meaning of the verb to the antecedent pronoun. If instead of saying نَعْبُدُكَ, "We worship Thee", we say, إِيَّاكَ نَعْبُدُ we mean : "Thee alone do we worship."

iv. We may add here that a verb with an Attached Accusative pronoun may also have an Attached Nominative pronoun, like نَصَرْتُكَ 'I supported you' and نَصَرْتُهُ 'I supported him. In this case, the Nominative must come first, before the Accusative. In the examples we have, the attached *Tā'* is the subject pronoun of the verb; and the attached *Kāf* or *Hā'* is its Accusative object.

On the other hand, the subject doer of a verb having an Attached Accusative pronoun comes after the Accusative when it is a clear noun, like : نَصَرَكَ خَالِدٌ and نَصَرَهُ مَحْمُودٌ i.e., ,Khalid supported you ; and Mahmūd supported him. The Attached pronoun *Kāf* or *Hā'* is the Accusative object, and خَالِدٌ and محمودٌ are the subject doer of the verb.

We may also note in passing that a past Tense suffixed by an Accusative pronoun retains the *fatḥah* ending which is its regular vowel ending; but the Attached Nominative causes the past Tense to lose the *fatḥah* ending and to have a *sukun* instead. Compare : نَصَرَكَ and اَكْرَمَكَ with نَصرْتُ and اَكْرَمْتُ or نَصَرْتُكَ and اَكْرَمْتُكَ

v. One final observation is that the First Person Accusative *Yā'* يَاءُ الْمُتَكَلِّمِ i.e., the Speaker's *Yā'* is to be preceded by the protective *Nūn*; as in اَكْرَمَنِى and اَكْرَمْتَنِى and نَصَرَنِى and نَصَرْتَنِى[1]

(1) A consonant preceding a *Yā'* always takes the *Kasrah*. So the added *Nun* protects the final consonant of the verb from having a *Kasrah*.

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TABLE XVIII

Object of Preposition اَلْمَجْرُورُ بِالْحَرْفِ		The Second part in the Construct Phrase الْمُضَافُ اِلَيْهِ		PERSON
MEANING	PRONOUN	MEANING	PRONOUN	
To me	لِي	My book	كِتَابِي	FIRST
To us	لَنَا	Our book	كِتَابُنَا	
To you	لَكَ	Your book	كِتَابُكَ	
.....	لَكِ	.....	كِتَابُكِ	
.....	لَكُمَا	.....	كِتَابُكُمَا	SECOND
.....	لَكُمْ	.....	كِتَابُكُمْ	
.....	لَكُنَّ	.....	كِتَابُكُنَّ	
To him	لَهُ	His book	كِتَابُهُ	
To her	لَهَا	Her book	كِتَابُهَا	
To them	لَهُمَا	Their book	كِتَابُهُمَا	THIRD
To them	لَهُمْ	.....	كِتَابُهُمْ	
To them	لَهُنَّ	.....	كِتَابُهُنَّ	

Notes :

i. A glance at Table XVIII immediately reveals the following facts about the Genetive personal pronoun :

1.—That it is always an Attached suffix; it is never detached.

2.—That it is identical with the Attached Accusative Pronouns, reflecting the number and the gender in the same manner as does the Attached Accusative. So we need not repeat these details here.

3.—That the Genitive Pronoun has two categories; the Possessive Pronoun and the pronoun object of the Preposition.

4.—The Protective *Nūn* does not apply to the Genetive Speaker's *Yā'* whether it is possessive, as in كِتَابِي 'my book'. or an object of preposition, as in لِي 'to me' or rather, "I have" ...

However, when the preposition's last radical is *Nūn*' like عَنْ 'about' and مِنْ 'from' the Nūn is duplicated before the *Yā'*. So we say عَنِّي , about me and مِنِّي ,from me, as in سَمِعَ عَنِّي (He) heard about me, and أَخَذَ مِنِّي (He) took from me.

On page 120, Table XIX summarises almost all the Personal pronouns; Nominative, Accusative and Genetive. It is given for easy reference. It will be also useful to repeat reading its columns aloud. It only lacks the Nominative Pronoun which is Attached to the Imperfect and the Imperative verbs; but these can be sought in Table XVI, 111

EXERCISES

1.—Define the following terms and illustrate by examples :

A Detached Pronoun, An Attached Pronoun, First Person Pronoun, Second Person and Third Person Pronouns, A Tangible Pronoun, An Implied Pronoun.

2.—What is the function of the Nominative Pronoun ?

3.—What effect on the Past Tense is caused by the Nominative Attached Pronoun ?

4.—What is the significance of the use of the Detached Accusative Pronoun ?

5.—What is the function of the Implied Pronoun ?

6.—What is the function of the Accusative Pronoun, Attached or Detached ?

7.—How do you compare the Attached Accusative Pronoun with the Genetive Pronoun Possessive and Prepositional object ?

8.—What are the terms of the Nominative Detached Pronoun ? Use each in a sentence.

9.—Affix the following verbs to the Attached Nominative Pronouns, First, Second and Third Persons :

عَلِمَ — نَصَرَ — بَدَأَ — دَعَا — رَمَى

(Begin : عَلِمْتُ — نَصَرْتُ — بَدَأْتُ — دَعَوْتُ — رَمَيْتُ etc.)

10.—Annex the following nouns to the Possessive Pronouns :

بَيْتٌ — حُجْرَةٌ — قَلَمٌ — سَيَّارَةٌ

11.—(*a*) Translate the following into English :

أَنَا طَالِبٌ زَارَنِى صَدِيقِى فِى بَيْتِى وَأَخَذَ مِنِّى كِتَابًا

(*b*) Replace the pronoun أَنَا by each of the other Nominative Detached pronouns, and then complete the statement with each pronoun, applying the necessary inflections.

12.—Analyse the following sentences gramatically :

هُمَا عَالِمَانِ — نَجَحَتْ ثُرَيَّا — ثُرَيَّا نَجَحَتْ — كِتَابِى فِى الْحَقِيبَةِ

C - SUMMARY OF THE PERSONAL PRONOUN
TABLE XIX

PERSON	NOMINATIVE		ACCUSATIVE		GENETIVE	
	DETACHED	ATTACHED	DETACHED	ATTACHED	IN A CONST-RUCT PHRASE (POSSESSIVE)	OBJECT OF PREPOSITION
FIRST	أَنَا	أَكْرَمْتُ	اِيَّايَ أَكْرَمَ	مُحَمَّدٌ أَكْرَمَنِي	كِتَابِي	لِي
	نَحْنُ	أَكْرَمْنَا	اِيَّانَا أَكْرَمَ	مُحَمَّدٌ أَكْرَمَنَا	كِتَابُنَا	لَنَا
SECOND	أَنْتَ	أَكْرَمْتَ	اِيَّاكَ أَكْرَمَ	مخمد أَكْرَمَكَ	كِتَابُكَ	لَكَ
	أَنْتِ	أَكْرَمْتِ	اِيَّاكِ أَكْرَمَ	محمد أَكْرَمَكِ	كِتَابُكِ	لَكِ
	أَنْتُمَا	أَكْرَمْتُمَا	اِيَّاكُمَا أَكْرَمَ	محمد أَكْرَمَكُمَا	كِتَابُكُمَا	لَكُمَا
	أَنْتُمْ	أَكْرَمْتُمْ	اِيَّاكُمْ أَكْرَمَ	محمد أَكْرَمَكُمْ	كِتَابُكُمْ	لَكُمْ
	أَنْتُنَّ	أَكْرَمْتُنَّ	اِيَّاكُنَّ أَكْرَمَ	محمد أَكْرَمَكُنَّ	كِتَابُكُنَّ	لَكُنَّ
THIRD	هُوَ	أَكْرَمَ	اِيَّاهُ أَكْرَمَ	محمد أَكْرَمَهُ	كِتَابُهُ	لَهُ
	هِيَ	أَكْرَمَتْ	اِيَّاها أَكْرَمَ	محمد أَكْرَمَهَا	كِتَابُهَا	لَهَا
	هُمَا	أَكْرَمَا (اَكْرَمَتَا)	اِيَّاهُمَا اَكْرَمَ	محمد أَكْرَمَهُمَا	كِتَابُهُمَا	لَهُمَا
	هُمْ	أَكْرَمُوا	اِيَّاهُمْ أَكْرَمَ	محمد أَكْرَمَهُمْ	كِتَابُهُمْ	لَهُمْ
	هُنَّ	أَكْرَمْنَ	اِيَّاهُنَّ أَكْرَمَ	محمد أَكْرَمَهُنَّ	كِتَابُهُنَّ	لَهُنَّ

LESSON 15

THE DEMONSTRATIVE PRONOUN اسم الإشارة

TABLE XX

GENDER AND NUMBER	'THIS' OR THESE'		'THAT' OR 'THOSE'	
	TERMS	MEANING	TERMS	MEANING
Mas. Sing.	هٰـذَا	This (boy)	ذٰلِكَ	That (boy)
Fem. Sing.	هٰـذِهِ	This (girl)	تِلْكَ	That (girl)
Mas. Dual	هٰـذَانِ	These (two boys)	ذَانِكَ	those (two boys)
Fem. Dual	هٰـاتَانِ	These (two girls)	تَانِكَ	Those (two girls)
Plural Mas. and Fem.	هٰؤُلَاءِ	These (boys or girls)	أُولٰئِكَ	Those (boys or girls)

Notes :

i. A pronoun is a clear noun substitute; and in Arabic the term is ضَمِيرٌ However, the term ضمير applies only to the Personal Pronoun. Other pronouns, like the Demonstrative Pronoun, the Relative Pronoun and the Interrogative Pronoun are known as 'nouns'. The Demonstrative Pronoun is called. اِسْمُ الإِشَارَةِ , the Relative Pronoun is called اِسْمُ الْمَوْصُول and the Interrogative Pronoun is called اِسْمُ الإِسْتِفْهَامِ . We have chosen the English terminology here as it is convenient for our analysis.

ii. Table XX shows that the Arabic Demonstrative Pronoun, like the English Demonstrative Pronoun, has terms which refer to proximate persons and things; and other terms that refer to distant persons and things. However, the English Demonstrative Pronoun does not reflect the gender. Each of the terms ,This,That, These, and,Those is used as Masculine and as Feminine. But the Arabic Singular and Dual Demonstrative Pronoun have terms for the Masculine and others for the Feminine, as follows :

(*a*) Near :

Singular Masculine :	هٰذَا	This
Singular Feminine :	هٰذِهِ	
Dual Masculine :	هٰذَان	These two
Dual Feminine :	هَاتَـانِ	

(*b*) **Distant :**

Singular Masculine :	ذٰلِكَ	, That'
Singular Feminine :	تِلْكَ	
Dual Masculine :	ذَانِكَ	, Those two'
Dual Feminine :	تَانِكَ	

As for the Plural, Masculine or Feminine, we have two terms only, namely :

هٰؤُلَاءِ : 'These'

and أُولٰئِكَ : 'Those'

And thus, the Arabic Demonstrative Pronoun has ten terms, whereas English has only four terms.

iii. We have, however, to note :

(*a*) That the 'near' terms, هٰذَا ، هٰذِهِ ، هٰذَانِ ، هَاتَانِ ، and هٰؤُلَاءِ may read : ذَا ، ذِهِ ، ذَان ، تَان ، and أُولَاءِ ، without the prefix هَا . The terms are more commonly used with this prefix.

(*b*) The prefix هَا consists, as we see, of *Hā'* and a long vowel *Alif*; but the long vowel is deleted although it is pronounced. Instead, the sign which resembles a dagger and is called a small *Alif*, is written over the *Hā'*. However, the term هَاتَانِ retairns the *Alif*. The same sign applies to the *Lām* of أُولٰئِكَ and the *Dhāl* in ذٰلِكَ with the same function.

(*c*) The *Wāw* in أُولاءِ and أُولٰئِكَ is redundant as it has no apparent function, It is not a long *dammah*.

iii. The Dual terms هٰذانِ ، هَاتَانِ ، ذَانِك ، and تَانِكَ should read : هٰذَيْنِ ، هَاتَيْنِ ، ذَيْنِكَ , and تَيْنِكَ , when they are Accusative or Genetive.

iv. (*a*) When a noun next to the Demonstrative Pronoun is without the Definite Article, the pronoun and the noun are Subject and Predicate. Thus, the sentences : هٰذَا رَجُلٌ and هَذَا مُحَمَّدٌ , for example, are to be rendered: "This is a man" and "This is Muḥammad.

(*b*)But when the Demonstrative Pronoun is to qualify the next noun in such sentences as, 'This man is great', and 'That house is small', then the Arabic qualified noun must be prefixed by the definite article. So these sentences should be rendered : هٰذَا الرَّجُلُ عَظِيمٌ and ذٰلِكَ الْبَيْتُ صَغِيرٌ. The pronoun here is regarded as a subject and the noun الرَّجُلُ or البَيْتُ is its substitute as explained earlier.

v. One more useful point is that the Feminine Singular term هٰذِهِ and تِلْكَ often qualifies a broken plural and a sound Feminine plural, which can be also qualified by a Feminine Singular Adjective. So, we may say :

هٰذِهِ الزَّهَرَاتُ جَمِيلَةٌ 'These roses are beautiful', and تِلْكَ الرُّسُلُ عَظِيمَةٌ , 'Those Messengers are great'.

EXERCISES

1.—Translate the following into English :

هٰـذَا رَجُلٌ — هٰـذِهِ امْرَأَةٌ

ذٰلِكَ قَمَـرٌ — تِلْكَ شَجَرَةٌ

هٰـذَانِ طَالِبَـانِ — هَاتَانِ طَالِبَتَانِ

رَأَيْتُ هٰـذَيْنِ — سَلَّمْتُ عَلَى هَاتَيْنِ

هٰؤُلَاءِ مُهَذَّبُونَ — أُولٰئِكَ فَاضِلَاتٌ

ذٰلِكَ قَمَرٌ صَغِيرٌ — تِلْكَ شَجَرَةٌ كَبِيرَةٌ

هٰذِهِ الْبَقَرَاتُ صَفْرَاءُ — تِلْكَ الْقِطَطُ وَدِيعَةٌ

2.—Apply all the possible inflections to the following two sentences :

هٰـذَا طَالِبٌ — هٰـذِهِ وَرْدَةٌ

3.—Translate the following four sentences into Arabic :

(*a*) This is a small house.

(*b*) That house is big.

(*c*) These are two beautiful flowers.

(*d*) Those flowers are beautiful.

LESSON 16

THE RELATIVE PRONOUN اِسْمُ الْمَوْصُولِ

TABLE XXI

GENDER AND NUMBER		TERMS	EXAMPLES	MEANING
SING.	MASC.	اَلَّذِى	اَلرَّجُلُ الَّذِى يَحْتَرِمُ زَوْجَتَهُ كَرِيمٌ	The man who respects his wife is noble.
	FEM.	اَلَّتِى	اَلسَّيِّدَةُ الَّتِى تَخْدُمُ بَيْتَهَا عَاقِلَةٌ	The lady who looks after her house is wise.
DUAL	MASC.	اَللَّذَانِ	اَلْوَلَدَانِ اللَّذَانِ يَلْعَبَانِ مَاهِرَانِ	The two boys who play, (are playing), are skilful.
	FEM.	اَللَّتَانِ	اَلْبِنْتَانِ اللَّتَانِ تَلْعَبَانِ مَاهِرَتَانِ	The two girls who play are skilful.
PL.	MASC.	اَلَّذِينَ	اَلْأَوْلَادُ الَّذِينَ يَلْعَبُونَ مَاهِرُونَ	The boys who play are skilful.
	FEM.	اللَّاتِى (اللَّائِى)	اَلْبَنَاتُ اللَّاتِى تَلْعَبْنَ مَاهِرَاتٌ	The girls who play are skilful.
PERSONS (ALL GENDERS AND NUMBERS)		مَنْ	مَنْ جَاهَدَ ظَفِرَ	Who struggled has won
			قَابَلْتُ مَنْ تُحِبُّ	I met whom you love.
NON-PERSONS (ALL GENDERS AND NUMBERS)		مَا	مَا فَعَلْتَ كَانَ حَسَنًا	What you did was good.
			سَأَخْتَارُ مَا تَخْتَارُ	I shall choose what you choose.

Notes :

i. The English Demonstrative Pronoun, (this, these, that and those,) reflect the number but not the gender; and the English Relative Pronoun, (who, whom, which, etc.,) does not reflect either.

ii. The Arabic Demonstrative Pronoun, on the other hand, reflects the gender except in the plural which has these two terms only, namely : هٰؤُلَاءِ and أُولٰئِكَ ,"these and those.'

iii. The Arabic Relative Pronoun, as can be seen in Table XXI above, is of two types : Specific and General.

(*a*) The Specific Relative Pronouns, namely : اَلَّذِى ، اَلَّتِى ، اَللَّذَانِ ، اَللَّتَانِ ، اَلَّذِينَ and اَللَّاتِى or اَللَّائِى regularly reflect the gender and the number. Moreover, with the exception of the term اَلَّذِينَ which resembles the Sound Masculine Plural, they apply both to persons and to objects. Thus you may say :

اَلْكِتَابُ الَّذِى أَقْرَؤُهُ بَلِيغٌ "The book I read is eloquent", and

اَلشَّجَرَةُ الَّتِى أَمَامَ الْمَنْزِلِ خَضْرَاءُ

"The tree which is in front of the house is green".

And so, each of these six terms just mentioned, depending of course on the context, may stand for "who", "whom", "which" or "what".

(*b*) There are only two general terms applicable to both types of gender and to all the numbers; but one of them, مَنْ applies only to persons; and the other, مَا , only to things.

iv. The six specific terms, like the English terms, may be described as adjectival terms. They may qualify the noun as in the first six examples quoted in the Table. The two general terms, on the other hand, cannot function as such.

v. The Dual terms, اَللَّذَانِ and اَللَّتَانِ which resemble the Dual clear noun, become : اَللَّذَيْنِ and اَللَّتَيْنِ when they are in the Accusative or the Genetive cases; as in the following examples :

أُحِبُّ الْبِنْتَيْنِ اللَّتَيْنِ تَلْعَبَانِ and أُحِبُّ الْوَلَدَيْنِ اللَّذَيْنِ يَلْعَبَانِ

vi. The Feminine Singular, اَلَّتِى may qualify the Broken Plural and the Feminine Sound Plural; so we may say :

اَلْبُيُوتُ الَّتِى عَلَى الشَّاطِئِ مُرِيحَةٌ 'The houses which are on the beach are comfortable'

and : اَلشَّجَرَاتُ الَّتِى أَمَامَ الْمَنْزِلِ مُثْمِرَةٌ 'The trees which are in front of the house are fruit-bearing.'

vii. Arabic has no equivalent to the English Relative Pronoun, *whose*

viii. In English, the Relative Pronoun introduces a subordinate clause and is construed as its subject. What follows the pronoun is its predicate. In the sentence, 'I read the book which is green' the subordinate phrase: 'which is green' is an adjectival clause; the pronoun 'which' is its subject and 'is green' is the predicate. In Arabic, a different analysis pertains. The relative pronoun : 'which' is the adjective, and what follows must be a sentence or a quasi-sentence completing the meaning of the relative pronoun. This is known as صِلَةُ الْمَوْصُولِ. We mean by a quasi-sentence a prepositional phrase or an adverbial phrase indicating time or place. Let us, for example, analyse the following statements :

قَرَأْتُ الْكِتَابَ الَّذِى هُـو أَخْضَرُ 'I read the book which (it) is green'

قَرَأْتُ الْكِتَابَ الَّـذِى اشْـتَرَيْتُـهُ 'I read the book which I bought (it)'.

قَرَأْتُ الْكِتَابَ الَّذِى فَوْقَ الْمَائِـدَةِ 'I read the book which is on the table'.

قَرَأْتُ الْكِتَابَ الَّذِى فِى الْحَقِيبَـةِ 'I read the book which is in the bag'.

In the first of these sentences the relative pronoun, الَّذِى is followed by the sentence هُوَ أَخْضَرُ which is a nominal sentence consisting of a subject, هُوَ , and a Predicate, أَخْضَرُ In the next statement, the pronoun is followed by the verbal sentence : اشْتَرَيْتُهُ In the third sentence, it is followed by the adverbial phrase : فَوْقَ الْمَائِدَةِ ; and in the last statement, by the prepositional phrase: فِى الْحَقِيبَةِ .

The last two phrases are quasi-sentences.

ix. The Relative-Pronoun Completing Sentence, صِلَةُ الْمَوْصُولِ must contain a personal pronoun-concretely or implicitly- the antecedent of which is the relative pronoun itself. This personal pronoun is known as اَلْعَائِدُ or عَائِدُ الصِّلَةِ . In the first statement in the examples quoted in paragraph viii above, the pronoun هُوَ is اَلْعَائِد, and in the second statement, it is the Accusative pronoun ـهُ in اشْتَرَيْتُهُ , 'I bought it'. Needless to say that this is an objectionable style in English.

EXERCISES

1.—What are the Specific Relative Pronouns ?

And what are the General Relative Pronouns ?

What are the features of each of these two categories ?

2.—Address with the following sentence the Fem. Singular, both Duals and both plurals :

أَنْتَ الَّذِي عِلْمُهُ غَزِيرٌ

3.—Translate the following into English :

اَلْعَاقِلُ مَنْ كَلَامُهُ قَلِيلٌ وَمَا يَعْمَلُهُ كَثِيرٌ

4.—Fill in the two blank spaces in each of the following sentences, the first space on the right with a Demonstrative Pronoun; and the other in the same sentence with a Relative Pronoun :

اَلْكُرْسِيُّ . . .	أَجْلِسُ عَلَيْهِ مُرِيحٌ
اَلْوَرْدَتَانِ . . .	تُمْسِكُهُمَا سُعَادُ جَمِيلَتَانِ
اَلْعُمَّالُ . . .	يُخْلِصُونَ مُفْلِحُونَ
اَلْبُيُوتُ . . .	يَسْكُنُهَا الْفُقَرَاءُ صَغِيرَةٌ
اَلْفَتَاةُ . . .	تَحْرِصُ عَلَى شَرَفِهَا مُحْتَرَمَةٌ

. . . اَلْبَابَانِ . . . . فِي الْحُجْرَةِ ضَيِّقَـــانِ

. . . اَلْمُعَلِّمَاتُ . . . . حَضَـــرْنَ فَاضِـلَاتٌ

اَلْكُرْسِيُّ : The chair.

وَرْدَةٌ : A flower.

اَلْعُمَّالُ : The workers, laborers.

مُفْلِحٌ : Successful.

يَسْكُنُ : Stays in.

صَغِيرٌ : Small.

شَرَفٌ : Honor.

بَابَانِ : Two doors.

مُعَلِّمٌ : Teacher.

فَاضِلٌ : Virtuous.

مُرِيحٌ : Comfortable.

تُمْسِكُ : Holds.

يُخْلِصُ : To be sincere.

بَيْت : بُيُوتٌ : pl. of

فَقِير : فُقَرَاءُ : pl. of

تَحْرِصُ عَلَى : Protects.

مُحْتَرَمٌ : Respected.

ضَيِّقٌ : Narrow.

حَضَرَ : came.

LESSON 17

THE INTERROGATIVE PRONOUN اسم الاستفهام

TABLE XXII

INTERROGATIVE PRONOUNS	EQUIVALENT	EXAMPLES	MEANING
مَنْ ؟	Who ?	مَنْ هٰـذَا ؟	Who is this ?
مَـا ؟	What ?	مَـا هٰـذَا ؟	What is this ?
مَاذَا ؟	What ?	مَاذَا جَـرَى ؟	What happened ?
لِمَ ؟	Why ?	لِمَ هٰـذَا ؟	Why is this ?
لِمَاذَا ؟	Why ?	لِمَاذَا تَرَكْتَ الْمَدْرَسَةَ ؟	Why did you leave the school ?
أَيْنَ ؟	Where ?	أَيْنَ تَسْكُنُ ؟	Where do you live ?
مَتَى ؟	When ?	مَتَى تَبْدَأُ الدِّرَاسَةُ ؟	When does the school session begin ?
كَيْفَ ؟	How ?	كَيْفَ أَنْتَ ؟	How are you ?
كَمْ ؟	How many ?	كَمْ دُولَارًا رَبِحْتَ ؟	How many dollars did you earn ?
كَمْ ؟	How much ?	كَمْ ثَمَنُ السَّيَّارَةِ ؟	How much is the price of the car ?
لِمَنْ ؟	To whom ? Whose ?	لِمَنْ هٰذَا الْكِتَابُ ؟	To whom is this book?
أَيَّ ؟	Which ?	أَيَّ فَاكِهَةٍ تُحِبُّ ؟	Which fruit do you like ?
هَلْ ؟	Do you? Did you ? Will you ? etc.	هَلْ طَلَعَتِ الشَّمْسُ ؟	Has the sun appeared?
أَ ؟	(*a*) Same as هل	أَطَلَعَ الْقَمَـرُ ؟	Has the moon appeared ?
أَ ؟	(*b*) Which (of two things)	أَتُفَضِّلُ الْمَدِينَةَ أَمِ الْقَرْيَةَ ؟	Do you prefer the town or the village ?

(1) Note that the Arabic Question Mark is exactly the same as the English Question Mark except that it faces the right side.

Notes :

i. In Table XXII, there are thirteen Interrogative instruments. The first eleven, from مَنْ to أَيٌّ are Interrogative Pronouns; the last two, هَلْ and the Interrogative *Hamzah* are Particles.

An Interrogative Pronoun asks about a person, a thing, a time, a place, a reason, a number or quantity or about a condition. The Interrogative Particle, on the other hand, inquires about the occurrence of the verb. Therefore, the answer to a question using an interrogative pronoun has to give the information required; whereas the answer of a question introduced by هَلْ or the *Hamzah* has to be the equivalent of ‚yes' نَعَمْ or ‚No'. لَا

Let us make this more clear by giving some examples :

The answer to a question like ؟ مَنْ هٰذَا . Who is this,' should give the name of a person, like : هٰذَا مُرَادٌ and هٰذِهِ سُعَادُ . The answer to the question ؟ أَيْنَ تَسْكُنُ would be something like this : أَسْكُنُ فِي الْمَدِينَةِ 'I stay in the City'.

But the answer to the question ؟ هَلْ حَضَرَ عَلِيٌّ or ؟ أَحَضَرَ عَلِيٌّ should be either : نَعَمْ ، حَضَرَ عَلِيٌّ ‚Yes, 'Ali came', or لَا ، مَا حَضَرَ عَلِيٌّ 'No, 'Ali did not come'.

iii. Although the Interrogative *Hamzah* performs the same function as that of هَلْ , yet the *Hamzah* may be used in the sense of, 'Which' (of two alternatives). The speaker in this case knows the occurrence or the validity of one of two things and requests to know which of the two is true. The question أَحَضَرَ عَلِيٌّ أَمْ خَالِدٌ ؟ , Did 'Ali come or Khalid, for example, implies that the speaker knows that the coming has occurred, and the person who came was either 'Ali or Khalid'. He inquires which of the two persons did actually come. The conjunction used with the Interrogative Hamzah in this latter sense, is أَمْ , 'or'. It is not أَوْ which also means 'or' but is not to be used here.

iv. The Interrogative أَيٌّ is always annexed to a noun indicating a category ; and, unlike the other pronouns which always maintain a fixed ending, أَيٌّ reflects its own case. In other words, أَيّ is a declinable noun. Examples :

أَيُّ رَجُلٍ حَضَرَ ؟	'Which man came ?'
أَيُّهُمْ حَضَرَ ؟	'Which (of) them came ?'
أَيَّ فَاكِهَةٍ تُحِبُّ ؟	'Which fruit do you like ?'
فِي أَيِّ مَنْزِلٍ تَسْكُنُ ؟	'In which house do you live ?'

v. The Arabic Interrogative sentence is formed merely by introducing the sentence with one of the interrogative instruments. No auxiliary verb is used. For example, the simple sentence حَضَرَ عَلِيٌّ , 'Ali came, may be turned into an interrogative sentence by just introducing an interrogative element as follows :

مَنْ حَضَرَ ؟	'Who came ? '
مَتَى حَضَرَ عَلِيٌّ ؟	'When did 'Alī come? '
كَيْفَ حَضَرَ عَلِيٌّ ؟	'How did 'Alī come?'
هَلْ حَضَرَ عَلِيٌّ ؟	'Did 'Alī come?'

vi. Similarly, the affirmative sentence becomes negative just by introducing it with a negative particle, like مَا ، لَا ، لَمْ and لَمَّا or the 'Incomplete' verb, لَيْسَ which means : 'is not'.

Examples :

مَا حَضَرَ عَلِيٌّ	'Ali did not come.
لَمْ يَحْضُرْ عَلِيٌّ	'Ali did not come.
لَمَّا يَحْضُرْ عَلِيٌّ	'Ali has not come yet.
لَا يَحْضُرُ عَلِيٌّ غَداً	'Ali (will) not come tomorrow.
لَا تَلْعَبْ عَلَى الثَّلْجِ	Do not play on the ice.
لَا حَيَاةَ فِي الْقَمَرِ	(There is) no life in (on) the moon.
لَيْسَ عَلِيٌّ حَاضِراً	'Ali is not present.

vi. Arab Grammarians regard the interrogative sentence as belonging to the INITIATIVE category of sentences. A sentence, in their terminology, is either INFORMATIVE, خَبَرِيَّةٌ giving a خَبَرٌ , a piece of news; or initiative, إِنْشَائِيَّةٌ implying a demand. The latter

term includes the Interrogative sentence which demands information; and the Imperative which demands an action.

vii. You will have noticed that مَنْ and مَا are used both as Relative Pronouns and as Interrogative Pronouns. We shall also learn later that they, and some other Interrogative Pronouns such as مَتَى ، كَيْفَ ، and أَيْنَ may be used also as Conditional Pronouns. The context, however, determines their use.

EXERCISES

1.—What are the Interrogative Pronouns ?

What are the Interrogative Particles ?

Use each in a separate sentence.

2.—What is the difference between the role of the Interrogative Pronoun and that of the Interrogative Particle ?

Illustrate by examples.

3.—What is the difference between the use of هَلْ and that of the Interrogative *Hamzah*. Illustrate by examples.

4.—What are the special features of the Interrogative أَىٌّ ?

Explain by examples.

5.—What do we mean by an initiative sentence and informative sentence ? Give examples.

6 —Read the coming text, and then answer the questions which follow :

اَلْعَامُ اَثْنَا عَشَرَ شَهْراً ، واَلشَّهْرُ ثَلَاثُونَ يَوْماً .

اَلْأُسْبُوعُ سَبْعَةُ أَيَّامٍ ، هِيَ : يَوْمُ السَّبْتِ ، وَيَوْمُ الْأَحَدِ ، وَيَوْمُ الاِثْنَيْنِ ، وَيَوْمُ الثَّلَاثَاءِ ، وَيَوْمُ الْأَرْبَعَاءِ ، وَيَوْمُ الْخَمِيسِ ، وَيَوْمُ الْجُمْعَةِ .

اَلْيَوْمُ أَرْبَعٌ وَعِشْرُونَ سَاعَةً ، وَالسَّاعَةُ سِتُّونَ دَقِيقَةً ، وَالدَّقِيقَةُ سِتُّونَ ثَانِيَةً .

اَلنِّصْفُ الْمُضِيءُ مِنَ الْيَوْمِ يُسَمَّى نَهَاراً والنِّصْفُ الْمُظْلِمُ يُسَمَّى لَيْلًا .

يَسْتَيْقِظُ عَلِيٌّ مِنَ النَّوْمِ السَّاعَةَ السَّابِعَةَ صَبَاحاً ، وَيَذْهَبُ إِلَى الْمَدْرَسَةِ السَّاعَةَ الثَّامِنَةَ إِلَّا رُبُعًا ، وَيَعُودُ إِلَى الْمَنْزِلِ السَّاعَةَ الْخَامِسَةَ وَالنِّصْفَ مَسَاءً .

(ا) مَا عَدَدُ أَشْهُرِ الْعَامِ ؟ وَكَمْ يَوْمًا فِي الشَّهْرِ ؟

(ب) مَا عَدَدُ أَيَّامِ الْأُسْبُوعِ ؟ وَمَا أَسْمَاؤُهَا ؟

(جـ) كَمْ دَقِيقَةً فِي السَّاعَةِ ؟ وَكَمْ سَاعَةً فِي الْيَوْمِ ؟

(د) مَتَى يَقُومُ عَلِيٌّ مِنَ النَّوْمِ ؟ وَمَتَى يَعُودُ مِنَ الْمَدْرَسَةِ ؟

(هـ) أَيْنَ يَذْهَبُ عَلِيٌّ فِي الصَّبَاحِ ؟

(و) أَتُفَضِّلُ السَّفَرَ نَهَاراً أَمْ لَيْلًا ؟ وَأَيُّ الْأَيَّامِ يَوْمُ عُطْلَتِكَ * ؟

* *Vocabulary :*

أَلْعَامُ . Year	أُسْبُوعٌ : Week	دَقِيقَةٌ : minute
شَهْرٌ : month	السَّبْتُ : Saturday	ثَانِيَةٌ : second
يَوْمٌ : day (pl. أَيَّام)	سَاعَةٌ : hour, watch	يَسْتَيْقِظُ : awake
نَهَارٌ : day-light time	صَبَاحٌ : morning	يَقُومُ : rise
لَيْلٌ : night	مَسَاءٌ : evening	يُفَضِّلُ : prefer
يُسَمَّى : is named	مضى : lighted	عُطْلَة : holiday
النوم : sleep	ربع : quarter	نصف : half

DIVISION 2

THE VERB

LESSON 18

CATEGORIES OF THE VERB

TABLE XXIII

TIME	VERB	EXAMPLES	MEANING	NAME OF VERB
PAST TENSE	ذَهَبَ	ذَهَبَ عَلِيٌّ إِلَى الْمَدْرَسَةِ أَمْسِ	'Ali went to school yesterday.	فِعْلٌ ماضٍ
PRESENT	يَذْهَبُ	يَذْهَبُ عَلِيٌّ إِلَى الْمَدْرَسَةِ الْآنَ	'Ali goes to school now.	فِعْلٌ مُضَارِعٌ
HABITUAL		يَذْهَبُ عَلِيٌّ إِلَى الْمَدْرَسَةِ كُلَّ صَبَاحٍ	'Ali goes to school every morning.	
FUTURE		يَذْهَبُ عَلِيٌّ إِلَى الْمَدْرَسَةِ غَدًا	'Ali goes to school tomorrow.	
FUTURE		سَيَذْهَبُ عَلِيٌّ إِلَى الْمَدْرَسَةِ	'Ali will go to school.	
FUTURE		سَوْفَ يَذْهَبُ عَلِيٌّ إِلَى الْمَدْرَسَةِ	'Ali will go to school.	
FUTURE (IMPERATIVE)	اِذْهَبْ	اِذْهَبْ إِلَى الْمَدْرَسَةِ	Go to school !	فِعْلُ أَمْرٍ

Notes :

i. The verb is the heart of the sentence. Its constituent radicals denote an action; and its pattern denotes a time. In other words the verb denotes an action and its time.

ii. The Arabic verb, as appears from Table XXXIII above, has three divisions. It is either Indicative or Imperative; and the Indicative may indicate an action that took place and was completed before the time of speaking, or an action which occurs after or at the time of speaking.

(*a*) A verb which indicates an action in the past is the Past Tense, called in Arabic : اَلْفِعْلُ الْمَاضِى. English authors call it 'Perfect' because the action indicated is finished before the time of speaking. Therefore, this division covers the English simple Past Tense and the Perfect Past and Present Tenses.

(*b*) The verb which indicates an action which occurs after or at the same time of speaking is called : اَلْفِعْلُ الْمُضَارِعُ . English authors call it 'Imperfect', because at the time of speaking the action indicated is not complete or may not even have been started. Therefore, this division covers the English Present, Continuous and the Future Tenses. The specific time of the Imperfect may be indicated by the use of such words as اَلْآنَ : 'now'; غَدًا 'tomorrow'; the prefix سَـ or the word : سَوْفَ each of which means 'shall' or 'will'.

(*c*) The Imperative is a verb which indicates a command. Its Arabic term is فِعْلُ الْأَمْرِ i.e., the verb of commanding.'

So, briefly stated, the verb has three categories, namely :

اَلْفِعْلُ الْمَاضِى : The perfect Verb

اَلْفِعْلُ الْمُضَارِعُ : The Imperfect

فِعْلُ الْأَمْـــرِ : The Imperative

iii. The Past Tense, 'Perfect', which is regarded as the root from which the other two categories are derived and formulated, often consists of three radicals. Each of these three radicals is one syllable consisting of a consonant and a vowel. The verb كَتَبَ، for example, can be analysed into three radicals; namely :

كَ : Kă; تَ : Tă; and بَ : Bă

The vowel of the first and third radicals of the Past Tense is always the *fatḥah* vowel(1); but the vowel of the middle radical may be also the *fatḥah* vowel, as in the given example; or a *Kasrah* in some verbs, as in سَمِعَ , 'heard', or the *ḍammah* in some rare cases, as in سَهُلَ , 'became easy'.

So, when we encounter an unnunated triliteral word the three consonants of which bear the *fatḥah* vowel, we recognise that it is a verb in the Past Tense. The same applies if the middle consonant has the *kasrah* or the *ḍammah* vowel.

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(1) The *fatḥah* vowel of the third consonant of the Past Tense is to be replaced by a *ḍammah* or a *sukūn* when the verb is suffixed by the plural pronoun *waw* or by a vowelled nominative pronoun respectively; as in كَتَبُوا and كَتَبْنَا

Let us illustrate this by the following examples :

(*a*)

بَـــدَأَ	: started.
قَـــرَأَ	: read.
مَـــلَأَ	: filled.
فَتَحَ	: opened.
مَنَحَ	: presented.
نَصَحَ	: advised.
مَـــدَحَ	: praised.
شَرَحَ	: explained.
مَنَعَ	: prevented.
قَطَعَ	: cut.
صَنَعَ	: made.
رَضَعَ	: sucked.

(b)

نَصَرَ	: supported.
نَظَـــرَ	: looked.
سَكَنَ	: dwelled.
قَعَـــدَ	: sat.
خَـــرَجَ	: went out.
نَفَـــرَ	: broke loose.
كَتَبَ	: wrote.
شَكَـــرَ	: thanked.

طَبَخَ : cooked.

أَكَلَ : ate.

خَطَبَ : delivered a speech.

سَجَدَ : bowed.

(c)

نَسَجَ : wove.

نَزَلَ : descended.

جَلَسَ : sat.

ضَرَبَ : beat.

كَسَرَ : broke.

سَرَقَ : stole.

(d)

صَعِدَ : ascended.

رَكِبَ : mounted.

تَعِبَ : became tired.

مَرِضَ : became ill.

فَهِمَ : understood.

فَرِحَ : became cheerful.

(e)

حَسِبَ : thought.

لَصِقَ : stuck.

(f)

حَسُنَ : became nice.

قَبُحَ	:	became ugly.
سَهُلَ	:	became easy.
صَعُبَ	:	became difficult.
مَلُحَ	:	became pretty.
عَذُبَ	:	became sweet.

iv. To formulate the Imperfect. اَلْمُضَارِع , from the Past Tense :

1.—Prefix the Perfect verb with the letter *Yā'* bearing the *fatḥah* vowel.

2.—Apply a *sukūn* to the initial consonant of the verb. Thus, the Perfect examples in (*a*) in the previous paragraph , iii, become as followes :

Perfect : مَاضِى	*Imperfect :* مُضَارِع
بَدَأَ	يَبْدَأُ
قَرَأَ	يَقْرَأُ
مَلَأَ	يَمْلَأُ
فَتَحَ	يَفْتَحُ
مَنَحَ	يَمْنَحُ
نَصَحَ	يَنْصَحُ
مَدَحَ	يَمْدَحُ
شَرَحَ	يَشْرَحُ
مَنَعَ	يَمْنَعُ

Perfect : ماضى	*Imperfect* : مضارع
قَطَعَ	يَقْطَعُ
صَنَعَ	يَصْنَعُ
رَضَعَ	يَرْضَعُ

The prefix *Yā'* applies when the subject doer of the verb is the Third Person. The *Tā'* applies, instead of the *Yā'* when the subject is the Second Person. But when the subject is the First Person Singular, the prefix letter is the *Hamzah*; and if it is the First Person Plural, the prefix is the (1) *Nūn*.

Thus the above twelve verbs would read :

For First person Singular :

أَبْدَأُ – أَقْرَأُ – أَمْلَأُ – أَفْتَحُ – أَمْنَحُ – أَنْصَحُ

أَمْدَحُ – أَشْرَحُ – أَمْنَعُ – أَقْطَعُ – أَصْنَعُ – أَرْضَعُ

For First Person Plural :

نَبْدَأُ – نَقْرَأُ – نَمْلَأُ – نَفْتَحُ – نَمْنَحُ – نَنْصَحُ

نَمْدَحُ – نَشْرَحُ – نَمْنَعُ – نَقْطَعُ – نَصْنَعُ – نَرْضَعُ

For Second Person :

تَبْدَأُ – تَقْرَأُ – تَمْلَأُ – تَفْتَحُ – تَمْنَحُ – تَنْصَحُ

تَمْدَحُ – تَشْرَحُ – تَمْنَعُ – تَقْطَعُ – تَصْنَعُ – تَرْضَعُ

(1) Cf. Table XVI, P. 111.

v. The Imperative. فِعْلُ الْأَمْـــرِ , is formulated as followes :

(*a*) Remove the Imperfect prefix.

(*b*) Replace the removed prefix with an *Alif* prefix having a *Kasrah* vowel.

(*c*) Apply a *Sukūn* to the last consonant of the Imperfect.

Thus, the Imperative of the above twelve verbs are :

اِبْـــدَأْ – اِقْـــرَأْ – اِمْـلَأْ – اِفْتَحْ – اِمْنَحْ – اِنْصَحْ
اِمْـدَحْ – اِشْرَحْ – اِمْنَعْ – اِقْطَعْ – اِصْنَعْ – اِرْضَعْ

EXERCISES

1.—Define the following terms :

اَلْفِعْل – الْفِعْلُ الْمِـاضِى – اَلْفِعْلُ الْمُضَارِع – فِعْلُ الْأَمْر

2.—Read aloud, repeatedly, the following :

بَـــدَأَ	يَبْـــدَأُ	اِبْـــدَأْ
قَـــرَأَ	يَقْـــرَأُ	اِقْـــرَأْ
مَـــلَأَ	يَمْـلَأُ	اِمْـــلَأْ
فَتَـــحَ	يَفْتَـــحُ	اِفْتَـــحْ
مَنَـــحَ	يَمْنَـــحُ	اِمْنَـــحْ
نَصَـــحَ	يَنْصَـــحُ	اِنْصَـــحْ
مَـــدَحَ	يَمْـــدَحُ	اِمْـــدَحْ
شَـــرَحَ	يَشْـــرَحُ	اِشْـــرَحْ
مَنَـــعَ	يَمْنَـــعُ	اِمْنَـــعْ

قَطَعَ	يَقْطَعُ	اِقْطَعْ
صَنَعَ	يَصْنَعُ	اِصْنَعْ
رَضَعَ	يَرْضَعُ	اِرْضَعْ

3.—(*a*) Read aloud the following sentences,(1) noting their meaning with the help of the footnote :

فَتَحَ عُمَرُ الْبَابَ	–	نَصَحَ الْمُعَلِّمُ التِّلْمِيذَ
صَنَعَ الْحَدَّادُ السِّكِّينَ	–	مَسَحَ الْخَادِمُ الزُّجَاجَ
شَرَحَ الْأُسْتَاذُ الدَّرْسَ	–	خَلَعَ الرَّجُلُ الْمِعْطَفَ
مَدَحَ الطَّالِبُ الْمُدَرِّسَ	–	مَنَعَ الْحَرَسُ اللِّصَّ
قَطَعَ الْوَلَدُ الْحَبْلَ	–	مَلَأَ السَّاقِي الْكُوبَ

(*b*) Translate the sentences into English.

(*c*) Convert each verb into اَلْمُضَارِع and then اَلْأَمْر .

1— نَصَحَ : advised.

صَنَعَ : made.

السِّكِّينَ : knife.

اَلْخَادِمُ : servant.

خَلَعَ : took off.

مَسَحَ : rubbed.

اَلْحَرَسُ : guardsmen.

قَطَعَ : cut.

مَلَأَ : filled.

كُوبٌ : cup.

الْمُدَرِّسُ ، اَلْأُسْتَاذُ ، الْمُعَلِّمُ : teacher.

اَلْحَدَّادُ : blacksmith.

مَنَعَ : prevented.

شَرَحَ : explained.

اَلْمِعْطَفَ : coat.

مَدَحَ : praised.

اَللِّصَّ : the thief.

حَبْلٌ : rope.

السَّاقِي : butler.

LESSON 19

PATTERNS OF THE VERBS

TABLE XXIV

A—BASIC PATTERNS

	Past Tense	Imperfect	Meaning of the verb
Un-increased Triliteral	كَتَبَ إِبْرَاهِيمُ الدَّرْسَ	يَكْتُبُ إبراهيمُ الدَّرْسَ	To write.
	قَرَأَ إِسْمَاعِيلُ الْكِتَابَ	يَقْرَأُ اسماعيلُ الكتابَ	To read.
	ضَرَبَ مُوسى الْبَحْرَ بِالْعَصَا	يَضرِب مُوسى البحرَ بِالْعَصَا	To beat.
	شَرِبَ يَعْقُوبُ اللَّبَنَ	يَشْرَبُ يَعْقُوبُ اللَّبَنَ	To drink.
	حَسِبَ عِيسَى الْمَالَ	يَحسِب عيسى الْمَال	To count.
	كَثُرَ أَيُّوبُ أَدَبًا	يَكْثُرُ أَيُّوبُ أَدَبًا	To increase.
Un-increased Quadriliteral	دَحْرَجَ الْوَلَدُ الْكُرَةَ	يُدَحْرِجُ الْولدُ الْكُرَةَ	To roll.

B—DERIVED (INCREASED) PATTERNS

	Past tense	Imperfect	Meaning of the verb
Increased Triliteral	فَسَّرَ الْمُدَرِّسُ الْكَلِمَةَ	يُفَسِّرُ الْمُدَرِّسُ الْكَلِمَةَ	To explain.
	كَاتَبَ إبراهيمُ عَلِيًّا	يُكَاتِبُ إبراهيمُ عَلِيًّا	To correspond.
	أَكْرَمَ الْوَلَدُ الْأَبَ	يُكْرِمُ الْوَلَدُ الْأَبَ	To treat well.
	تَشَرَّبَ الثَّوْبُ الْمَاءَ	يَتَشَرَّبُ الثَّوْبُ الْماءَ	To absorb (a liquid).
	تَقَاتَلَ علىٌّ وخالدٌ	يَتَقَاتَلُ علىٌّ وَخَالِدٌ	To fight (each other).
	اِنْكَسَرَ الزُّجَاجُ	يَنْكَسِرُ الزُّجَاجُ	To get broken.
	اِنْتَحَرَ الْمُجْرِمُ	يَنْتَحِرُ المجرمُ	To commit suicide.
	اِخْضَرَّ الشَّجَرُ	يَخْضَرُّ الشجرُ	To get green.
	اِسْتَسْلَمَ الْعَدُوُّ	يَسْتَسْلِمُ الْعَدُوُّ	To surrender.
Increased Quadriliteral	تَدَحْرَجَتِ الْكُرَةُ	تَتَدَحْرَجُ الْكُرَةُ	To be rolled.
	اِطْمَأَنَّ الرَّجُلُ	يَطْمَئِنُّ الرَّجُلُ	To feel relaxed.

Notes :

i. Arabic verbs are moulded in specific well-defined patterns. In this lesson, we shall study these patterns, as this helps us in identifying the verbs in the sentence.

Table XXIV in the preceding pages gives examples of the various verbal patterns. Part A of the Table gives examples for what we call the Basic Patterns; that is, the patterns in which the verb consists of radicals none of which is dispensable. This type of verbs is called : اَلْمُجَرَّدُ i.e., the verb which is divested of any increased letter. It is opposed to another pattern called : اَلْمَزِيدُ ; i.e., the Increased verb by adding one, two or three from amongst the Letters of Increase, to the original indispensable radicals of which the verb consists. The Letters of Increase are :

The Hamzah, the Tā, the Sīn, the Lām, the Mīm, the Nūn the Hā, and the three long vowels.

ii. The Divested verb is either Triliteral or Quadriliteral. The Triliteral consists of three radicals, or rather three syllables each made up of a consonant and its vowel. This is the minimum of which a verb may consist; and the majority of the Arabic verbs are of this triliteral type. The Divested Quadriliteral, on the other hand, consists of four radicals; and it is relatively rare.

iii. The first part of the Table above gives the following examples of the triliteral verb in the Past Tense :

كَتَبَ قَـرَأَ ضَرَبَ شَرِبَ حَسِبَ and كَثُـرَ

The Table gives the Imperfect of these examples as follows :

يَكْتُبُ يَقْرَأُ يَضْرِبُ يَشْرَبُ يَحْسِبُ and يَكْثُرُ

iv. If we examine the vowels of the six top verbs given as examples of the triliteral past Tense, we easily observe :

(*a*) That they all have the *fatḥah* vowel in the first and third syllables.

(*b*) That the middle syllable of the first three verbs has also the *fatḥah* vowel, whereas that of the next two has the *Kasrah* and that of the last verb has the *ḍammah* vowel.

We may therefore conclude that the triliteral perfect verb has three patterns according to the vowel of its middle syllable. In one, which seems to be the most frequent, it is the *fatḥah*; in another, which is the next frequent one it has a *Kasrah* and third which is rare has a *ḍammah*. The Arab writers on grammar prefer to express these patterns by representing the consonant of the first radical with *Fā*, the consonant of the middle syllable with *'Ayn* and the final consonant with the letter *Lām*. Then each of these three consonants is given the vowel of its equivalent in the measured word.

Thus the verbs : كَتَبَ ، قَـرَأَ and ضَـرَبَ are said to be of the pattern فَعَلَ FA - 'A - LA; شَرِبَ and حَسِبَ are said to be of the pattern فَعِلَ FA - 'I - LA ; and the verb كَثُرَ is said to be of the pattern فَعُـلَ FA - 'U - LA . In other words, the triliteral Past Tense has three patterns, namely : فَعَلَ ، فَعِلَ and فَعُلَ .

Other Examples :

	Perfect ماضى	Imperfect مضارع	Imperative أمر
	بَلَعَ	يَبْلَعُ	اِبْلَعْ
	مَدَحَ	يَمْدَحُ	اِمْدَحْ
	نَصَحَ	يَنْصَحُ	اِنْصَحْ
فَعَلَ	نَصَرَ	يَنْصُرُ	اُنْصُرْ
	نَظَرَ	يَنْظُرُ	اُنْظُرْ
	سَكَنَ	يَسْكُنُ	اُسْكُنْ
	قَعَدَ	يَقْعُدُ	اُقْعُدْ
	نَزَلَ	يَنْزِلُ	اِنْزِلْ
	جَلَسَ	يَجْلِسُ	اِجْلِسْ
	ضَرَبَ	يَضْرِبُ	اِضْرِبْ
	كَسَرَ	يَكْسِرُ	اِكْسِرْ
	صَعِدَ	يَصْعَدُ	اِصْعَدْ
	رَكِبَ	يَرْكَبُ	اِرْكَبْ
	فَهِمَ	يَفْهَمُ	اِفْهَمْ
	فَرِحَ	يَفْرَحُ	اِفْرَحْ
فَعِلَ	حَسِبَ	يَحْسِبُ	اِحْسِبْ
	لَصِقَ	يَلْصِقُ	اِلْصِقْ
	حَسُنَ	يَحْسُنُ	
فَعُلَ	سَهُلَ	يَسْهُلُ	
	قَبُحَ	يَقْبُحُ	
	صَعُبَ	يَصْعُبُ	

v. The six Imperfect verbs appearing in the next column in the Table, which correspond to the six triliteral Perfect verbs we have just discussed are of similar patterns. Their vowels are identical except that of the middle consonant which is called '*Ayn* of the verbs. The '*Ayn* has a *fatḥah* in two of these verbs; a *Kasrah* in another two of them, and a *ḍammah* in the other two. We may easily say that the Arabic Imperfect of triliteral verbs has also three patterns; namely :

يَفْعِلُ and يَفْعَلُ يَفْعُلُ

We may even add that the Imperative which follows the Imperfect patterns, has three coresponding patterns, namely :

اِفْعِلْ and اِفْعَلْ اُفْعُلْ

vi. If we relate these Imperfect and Imperative patterns of triliteral verbs to their corresponding perfect patterns, we find that the Perfect فَعَلَ may become any of the three Imperfect and Imperative petterns; the Perfect فَعِلَ may become either يَفْعَلُ or يَفْعِلُ ; but the Perfect فَعُلَ may become يَفْعُلُ only. This may be tabulated as follows :

Past Tense اَلْمَاضِى	*Imperfect* اَلْمُضَارِع	*Imperative* اَلْأَمْر
فَعَلَ :	يَفْعُلُ	اُفْعُلْ (1)
	يَفْعَلُ	اِفْعَلْ (2)
	يَفْعِلُ (3)	اِفْعِلْ

(1) When the first radical of the verb of this pattern is a hamzah like أَكَلَ , the Imperative becomes merely كُلْ if it begins the sentence.

(2) If the middle radical of this pattern is a hamzah, like سَأَلَ , the Imperative in the beginning of the sentence becomes : سَلْ

(3) When the verb of this pattern is مِثَال i.e., its first radical is *Wāw* or *Yā'*, it is to be removed from the Imperfect and the Imperative. Example : وَعَدَ , يَعِدُ , عِدْ .

Past Tense اَلْمَاضِى	Imperfect اَلْمُضَارِعُ	Imperative اَلْأَمْرُ
فَعِلَ :	يَفْعَلُ / يَفْعِلُ	اِفْعَلْ / اِفْعِلْ
فَعُلَ :	يَفْعُلُ	اُفْعُلْ

We have to bear in mind, however, that the pattern of any given verb has to be sought in a dictionary. It is not left to the choice of the speaker.

vi. While the Triliteral verb has this variety of patterns, the Divested Quadriliteral verb has one pattern only. The Perfect example given in the Table is دَحْرَجَ ; its Imperfect is يُدَحْرِجُ and its Imperative is دَحْرِجْ . Thus, the pattern of the Quadriliteral Divested verb is : فَعْلَلَ يُفَعْلِلُ and فَعْلِلْ . The Imperfect prefix *Ya* or whatever it may be, has the *ḍammah* vowel, and the penultimate consonant has the Kasrah vowel. The Imperative is simply formed by the removal of the Imperfect prefix. The following are other examples :

بَعْثَرَ	،	يُبَعْثِرُ	،	بَعْثِرْ	
وَسْوَسَ	،	يُوَسْوِسُ	،	وَسْوِسْ	
طَمْأَنَ	،	يُطَمْئِنُ	،	طَمْئِنْ	

vii. The second part of the Table gives examples of the measures of the Increased verbs; nine of the Increased Triliteral verbs and two of the Increased Quadriliteral verbs. The increased Triliteral examples are :

فَسَّرَ ، كَاتَبَ ، أَكْرَمَ ، تَشَرَّبَ ، تَقَاتَلَ ، اِنْكَسَرَ ، اِغْتَسَلَ ، اِخْضَرَّ ، اِسْتَسْلَمَ .

These verbs measure with the following patterns :

فَعَّلَ ، فَاعَلَ ، أَفْعَلَ ، تَفَعَّلَ ، تَفَاعَلَ ، اِنْفَعَلَ ، اِفْتَعَلَ ، اِفْعَلَّ ، اِسْتَفْعَلَ .

These patterns are called : Forms, and are given a numerical order. The unincreased triliteral is regarded as Form I; فَعَّلَ is Form II, and so forth,

It is clear that these patterns are formed by adding one or two or three of the Letters of Increase, to the triliteral root. By adding one radical we get Form II, III and IV; by adding two letters we gét the next five Forms; and by adding three letters we get the Tenth Form.

The Table also gives examples of two increased Quadriliteral patterns. One pattern is increased by an initial Tā'; namely : تَدَحْرَجَ . Its Imperfect is يَتَدَحْرَجُ , and its Imperative is تَدَحْرَجْ .

Thus the full measure of this pattern is : تَفَعْلَلَ ، يَتَفَعْلَلُ ، تَفَعْلَلْ .

The other verb is اِطْمَأَنَّ ; its Imperfect is يَطْمَئِنُّ and the Imperative is اِطْمَئِنَّ .

This pattern thus is : اِفْعَلَلَّ ، يَفْعَلِلُّ ، اِفْعَلِلَّ

It is worthy to note that each of these Perfect Increased Quadriliteral patterns has only one Imperfect pattern, which is formed as follows :

(*a*) Add the Imperfect prefix to the Perfect; namely, the *Hamzah*, the *Ta*,'the *Nūn* or the *Yā*.'

This prefix should have the *fatḥah* vowel except when the Perfect has four radicals in which case the *ḍammah* applies.

(*b*) Remove the initial hamzah of the perfect if it exists.

(c) Apply a Kasrah to the penultimate consonant, unless the Perfect has an initial *Ta'* or its *'Ayn* and *Lām* are integrated. In the latter case, the Perfect vowels survive.

The Imperative of these patterns follows the imperfect. Just remove the imperfect prefix and replace it by a *Hamzah* if the following consonant has a *Sukūn*. The vowel of this *Hamzah* is the Kasrah unless the perfect is four radicals. Otherwise *fatḥah* applies.

Examples :

Meaning	*Imperative*	*Imperfect*	*Perfect*
	أَمـــر	مضارع	ماضى
To talk to.	كَلِّمْ	يُكَلِّمُ	كَلَّمَ
To reward.	كَافِئْ	يُكَافِئُ	كَافَأَ
To close, to lock.	أَغْلِقْ	يُغْلِقُ	أَغْلَقَ
To prove.	بَرْهِنْ	يُبَرْهِنُ	بَرْهَنَ
To crystallise.	تَبَلْوَرْ	يَتَبَلْوَرُ	تَبَلْوَرَ
To expand.	تَمَدَّدْ	يَتَمَدَّدُ	تَمَدَّدَ
To dispute with each other.	تَخَاصَمْ	يَتَخَاصَمُ	تَخَاصَمَ
To be deceived.	اِنْخَدِعْ	يَنْخَدِعُ	اِنْخَدَعَ
To keep away (from).	اِبْتَعِدْ	يَبْتَعِدُ	اِبْتَعَدَ
To get white.	اِبْيَضَّ (١)	يَبْيَضُّ	اِبْيَضَّ
To regard as good.	اِسْتَحْسِنْ	يَسْتَحْسِنُ	اِسْتَحْسَنَ
To be a disciple.	تَتَلْمَذْ	يَتَتَلْمَذُ	تَتَلْمَذَ
To feel relaxed.	اِطْمَئِنَّ	يَطْمَئِنُّ	اِطْمَأَنَّ

(1) The كَسْرَة vowel on the penultimate consonant here is replaced by the شَدَّة because of the integration of the last two consonants.

An important advantage of studying the patterns of the verbs is to be able to identify the verb and its Tense in the sentence.

The following is a tabulated summary of these patterns for easy reference. Let us call it :

TABLE XXV

VERBS	MEASUREMENTS			EXAMPLES		
	ماضى	مضارع	امـر	ماضى	مضارع	امـر
DIVESTED TRILITERAL	فَعَلَ	يَفْعُلُ	اُفْعُلْ	نَصَرَ	يَنْصُرُ	اُنْصُرْ
		يَفْعَلُ	اِفْعَلْ	مَدَحَ	يَمْدَحُ	اِمْدَحْ
		يَفْعِلُ	اِفْعِلْ	ضَرَبَ	يَضْرِبُ	اِضْرِبْ
	فَعِلَ	يَفْعَلُ	اِفْعَلْ	فَهِمَ	يَفْهَمُ	اِفْهَمْ
		يَفْعِلُ	اِفْعِلْ	حَسِبَ	يَحْسِبُ	اِحْسِبْ
	فَعُلَ	يَفْعُلُ	اُفْعُلْ	عَظُمَ	يَعْظُمُ	اُعْظُمْ
INCREASED TRILITERAL	فَعَّلَ	يُفَعِّلُ	فَعِّلْ	فَكَّرَ	يُفَكِّرُ	فَكِّرْ
	فَاعَلَ	يُفَاعِلُ	فَاعِلْ	قَارَنَ	يُقَارِنُ	قَارِنْ
	اَفْعَلَ	يُفْعِلُ	اَفْعِلْ	اَقْدَمَ	يُقْدِمُ	اَقْدِمْ
	تَفَعَّلَ	يَتَفَعَّلُ	تَفَعَّلْ	تَقَدَّمَ	يَتَقَدَّمُ	تَقَدَّمْ
	تَفَاعَلَ	يَتَفَاعَلُ	تَفَاعَلْ	تَرَاسَلَ	يَتَرَاسَلُ	تَرَاسَلْ
	اِنْفَعَلَ	يَنْفَعِلُ	اِنْفَعِلْ	اِنْكَسَرَ	يَنْكَسِرُ	اِنْكَسِرْ
	اِفْتَعَلَ	يَفْتَعِلُ	اِفْتَعِلْ	اِنْتَصَرَ	يَنْتَصِرُ	اِنْتَصِرْ
	اِفْعَلَّ	يَفْعَلُّ	اِفْعَلَّ	اِبْيَضَّ	يَبْيَضُّ	اِبْيَضَّ
	اِسْتَفْعَلَ	يَسْتَفْعِلُ	اِسْتَفْعِلْ	اِسْتَقْدَمَ	يَسْتَقْدِمُ	اِسْتَقْدِمْ
DIVESTED QUADRILITERAL	فَعْلَلَ	يُفَعْلِلُ	فَعْلِلْ	دَحْرَجَ	يُدَحْرِجُ	دَحْرِجْ
INCREASED QUADRILITERAL	تَفَعْلَلَ	يَتَفَعْلَلُ	تَفَعْلَلْ	تَدَحْرَجَ	يَتَدَحْرَجُ	تَدَحْرَجْ
	اِفْعَلَلَّ	يَفْعَلِلُّ	اِفْعَلِلَّ	اِقْشَعَرَّ	يَقْشَعِرُّ	اِقْشَعِرَّ

EXERICSES

1.—What are the patterns of the Divested Triliteral verb : الثُّلاثِيُّ الْمُجَرَّد

2.—Give examples for the Increased Triliteral verb.

3.—What is the basic pattern of the quadriliteral verb? Give two derived patterns of the Quadriliteral with examples.

4.—Form المضارع and الأَمر from the following :

ذَبَحَ – كَلَّمَ – تَكَلَّمَ – أَكْثَرَ – بَرْهَنَ

5.—(*a*) Translate into English :

يَتَعَلَّمُ حَامِدٌ اللُّغَةَ الْعَرَبِيَّةَ وَيَرْغَبُ فِي إِتْقَانِهَا وَيحْرِصُ عَلَى حُضُورِ دُرُوسِهَا وَيَسْمَعُ بانْتِبَاهٍ عِنْدَمَا يَشْرَحُ الْأُسْتَاذُ وَإِذَا لَمْ يَفْهَمْ شَيْئاً مِنْ شَرْحِ الْمُعَلِّمِ يَسْأَلُهُ فِي أَدَبٍ عَنْهُ.(1)

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(1) يَتَعَلَّمُ : learns, studies. لُغَة : language.

عَرَبِيَّة : Arabic. يَرْغَبُ : desires. إِتْقَان : perfection.

يَحْرِصُ : keeps regularly. عِنْدَمَا : when. لَمْ : did not.

يَفْهَمُ : understands. شَيْئاً : any thing.

يَسْأَل : asks, enquires. عَنْهُ : about it.

وَحَامِدٌ طَالِبٌ مُهَذَّبٌ يُعَامِلُ زُمَلَاءَهُ مُعَامَلَةً طَيِّبَةً وَيُقَدِّمُ لَهُمْ كُلَّ مُسَاعَدَةٍ لِذٰلِكَ يُحِبُّهُ زُمَلَاؤُهُ وَيَتَوَدَّدُ كُلٌّ مِنْهُمْ إِلَيْهِ .

(*b*) Get الماضى and الأمر of the following verbs :

يَتَعَلَّمُ ، يَرْغَبُ ، يَحْرِصُ ، يَسْمَعُ

يَشْرَحُ ، يَفْهَمُ ، يَسْأَلُ ، يُعَامِلُ

يُقَدِّمُ ، يُحِبُّ ، يَتَوَدَّدُ (1)

زَمِيل : colleague. زُمَلَاء : pl. of يُعَامِلُ : treats.

يُقَدِّمُ : extends. طَيِّبَة : good. مُعَامَلَة : treatment.

مُسَاعَدَة : help. كُلَّ : every لَهُمْ : to them.

يَتَوَدَّدُ : flatters. يُحِبُّ : loves. لِذٰلِكَ : therefore.

LESSON 20

KIN-DERIVATIVES OF THE VERB

"ACTIVE AND PASSIVE PARTICIPLES, INFINITIVE*, COMPARATIVE AND SUPERLATIVE"

Table XXVI

PAST TENSE, "PERFECT"		IMPERFECT	ACTIVE PARTICIPLE	PASSIVE PARTICIPLE	INFINITIVE
قَطَعَ الْوَلَدُ الْحَبْلَ	The boy cut the rope.	يَقْطَعُ	قَاطِعٌ "cutter"	مَقْطُوعٌ "is cut"	قَطْعًا "cutting"
قَطَّعَ الولد الْوَرَقَ	The boy cut the papers.	يُقَطِّعُ	مُقَطِّعٌ	مُقَطَّعٌ	تَقْطِيعًا
قَاطَعَ الْوَلَدُ صَدِيقَهُ	The boy boycotted his friend.	يُقَاطِعُ	مُقَاطِعٌ	مقَاطَعٌ	قِطَاعًا ، مُقَاطَعَةً
اَقْطَعَ الرَّجُلُ ابْنَهُ مَنْزِلًا	The man assigned a house to his son	يُقْطِعُ	مُقْطِعٌ	مُقْطَعٌ	اِقْطَاعًا
تَقَطَّعَ الثَّـــوْبُ	The garment has become ragged.	يَتَقَطَّعُ	مُتَقَطِّعٌ	مُتَقَطَّعٌ	تَقَطُّعًا
تَقَاطَعَ الصَّدِيقَانِ	The two friends severed the bonds.	يَتَقَاطَعُ	مُتَقَاطِعٌ	مُتَقَاطَعٌ	تَقَاطُعًا
اِنْقَطَعَ الْـــوُدُّ	Friendship has been broken.	يَنْقَطِعُ	مُنْقَطِعٌ	مُنْقَطَعٌ	اِنْقِطَاعًا
اِقْتَطَعَ الرَّجُلُ جُزْءًا مِنْ مَالِهِ	The man deducted a piece of his wealth	يَقْتَطِعُ	مُقْتَطِعٌ	مُقْتَطَعٌ	اِقْتِطَاعًا
اِخْضَرَّ الشَّجَرُ	The trees have become green.	يَخْضَرُّ	مُخْضَرٌّ	مُخْضَرٌّ	اِخْضِرَارًا
اِسْتَقْطَعْتُ الرَّجُلَ جُزْءًا مِنْ مَالِهِ	I asked the man a piece of his wealth.	يَسْتَقْطِعُ	مُسْتَقْطِعٌ	مُسْتَقْطَعٌ	اِسْتِقْطَاعًا
دَحْرَجَ الْوَلَدُ الْكُرَةَ	The boy rolled the ball.	يُدَحْرِجُ	مُدَحْرِجٌ	مُدَحْرَجٌ	دَحْرَجَةً
تَدَحْرَجَتِ الْكُرَةُ	The ball rolled.	تَتَدَحْرَجُ	مُتَدَحْرِجٌ	مُتَدَحْرَجٌ	تَدَحْرُجًا

* That is, Gerund or Verbal Noun.

Notes :

i. We have assumed that the Past Tense, "Perfect", is the root from which the Imperfect and the Imperative verbs are derived. Actually, the root of these verbs, including the Past Tense, is radicals which convey a notion of an action and from which these verbal patterns are moulded. The action of writing, for example, is denoted by patterns formed from the radicals : K, T and B; that of sitting has the root radicals : J, L and S; and that of standing has : W, Q and F; and so forth .

ii. From this "raw material", so to speak, patterns are moulded that indicate the action and its time in relation to the time of speaking. These patterns convey the categories of verbs which we have just learned.

iii. Apart from the verbal patterns which convey the time of the action, there are other derivatives which convey the agent of the action, the sufferer of the action or the action only, pure and simple.

(*a*) The patterns which denote the agent or doer of an action is The Active Participle,

اِسْمُ الْفَاعِلِ

(*b*) The patterns which convey the sufferer of an action is The Passive Participle,

اِسْمُ الْمَفْعُول

(*c*) The patterns which indicate the action alone is The Infinitive, اَلْمَصْدَرُ

(*d*) One more kin-derivative is the Comparative and Superlative patterns,

أَفْعَلُ التَّفْضِيلِ

iv. Table XXVI above gives the patterns of the Infinitive, the Active Participle and the Passive Participle of the Triliteral verb: قَطَعَ , and of its increased forms. It also gives the patterns of these derivatives from اِخْضَرَّ which is of Form Ix,and from the Quadriliteral دَحْرَجَ , and from تَدَحْرَجَ , the last being an increased Quadriliteral verb.

From the examples in Table XXVI, we may compile the following, Table XXVII, which gives the Forms of the verb, the *measures* of the Infinitive, the Active Participle and the Passive Participle and which may be used as a guide for the *patterns* of these derivatives :

TABLE XXVI

FORMS OF THE VERB

FORMS	IMPERFECT	INFINITIVE	ACTIVE PARTICIPLE	PASSIVE PARTICIPLE
I فَعَلَ	يَفْعَلُ	فَعْلٌ	فَاعِلٌ	مَفْعُولٌ
II فَعَّلَ	يُفَعِّلُ	تَفْعِيلٌ	مُفَعِّلٌ	مُفَعَّلٌ
III فَاعَلَ	يُفَاعِلُ	فِعَالٌ ـ مُفَاعَلَةٌ	مُفَاعِلٌ	مُفَاعَلٌ
IV أَفْعَلَ	يُفْعِلُ	إِفْعَالٌ	مُفْعِلٌ	مُفْعَلٌ
V تَفَعَّلَ	يَتَفَعَّلُ	تَفَعُّلٌ	مُتَفَعِّلٌ	مُتَفَعَّلٌ
VI تَفَاعَلَ	يَتَفَاعَلُ	تَفَاعُلٌ	مُتَفَاعِلٌ	مُتَفَاعَلٌ
VII اِنْفَعَلَ	يَنْفَعِلُ	اِنْفِعَالٌ	مُنْفَعِلٌ	مُنْفَعَلٌ
VIII اِفْتَعَلَ	يَفْتَعِلُ	اِفْتِعَالٌ	مُفْتَعِلٌ	مُفْتَعَلٌ
IX اِفْعَلَّ	يَفْعَلُّ	اِفْعِلَالٌ	مُفْعَلٌّ	مُفْعَلٌّ
X اِسْتَفْعَلَ	يَسْتَفْعِلُ	اِسْتِفْعَالٌ	مُسْتَفْعِلٌ	مُسْتَفْعَلٌ
فَعْلَلَ	يُفَعْلِلُ	فَعْلَلَةٌ	مُفَعْلِلٌ	مُفَعْلَلٌ
تَفَعْلَلَ	يَتَفَعْلَلُ	تَفَعْلُلٌ	مُتَفَعْلِلٌ	مُتَفَعْلَلٌ

v. We can easily relate the patterns of the Active and Passive Participles from roots of more than three radicals to the form of the Imperfect. Just do the following :

(*a*) Replace the Imperfect prefix by a *Mim* with a *dammah* vowel, "*Mu*".

(*b*) Apply a *Kasrah* to the penultimate consonant of the Imperfect to form the Active Participle, and a *fatḥah* to form the pattern of the Passive Participle. So, the Participles of يَنْتَصِرُ for example, are : مُنْتَصِرٌ and مُنْتَصَرٌ

vi. We also see a close relationship between the infinitive patterns with those of the Past Tense with a *hamzah;* namely : اَفْعَلَ ، اِنْفَعَلَ ، اِفْتَعَلَ ، اِفْعَلَّ and اِسْتَفْعَلَ The infinitive of these verbal patterns is the same as the pattern of the Past Tense adding only a long vowel Alif before the last consonant and applying a Kasrah to the third radical in the last four patterns. So the infinitive of اِفْعَلَّ ، اِفْتَعَلَ ، اِنْفَعَلَ and اِسْتَفْعَلَ is : اِنْفِعَالٌ ، اِفْتِعَالٌ ، اِفْعِلَالٌ , and اِسْتِفْعَالٌ . That of أَفْعَلَ , like أَكْرَمَ , is اِفْعَالٌ . The infinitive initial *hamzah* is to have the *kasrah* also, although it has a *fatḥah* in the verb.

vii. The Arabic Comparative has one pattern, namely : أَفْعَلُ . It is derived from the Trilateral Intransitive verb only; and is to be followed by the preposition مِنْ which here means "than". Examples :

Verb	*Comparative in a Sentence*	*Meaning*
قَصُرَ :	عَلِيٌّ أَقْصَرُ مِنْ حَامِـدٍ	'Alī is shorter than Ḥāmid.
قَصُرَ :	عَائِشَةُ أَقْصَرُ[1] مِنْ فَاطِمَةَ	'Ā'ishah is shorter than Fatimah.
طَـالَ :	حَامِدٌ أَطْوَلُ مِنْ عَلِيٍّ	Ḥāmid is taller than 'Alī.
	اَلْوَلَدَانِ أَطْوَلُ مِنْ أَبِيهِمَا	The two boys are taller than their father.
حَـلَا :	اَلْعَسَلُ أَحْلَى مِنَ السُّكَّرِ	Honey is sweeter than sugar.
وَسِعَ :	بَيْتُكَ أَوْسَعُ مِنْ بَيْتِي	Your house is larger than mine.
جَمُلَ :	اَلْفَتَاةُ أَجْمَلُ مِنْ أُمِّهَا	The girl is more beautiful than her mother.
حَسُنَ :	اَلْعِلْمُ أَحْسَنُ مِنَ الْمَـالِ	Knowledge is better than wealth.

(*b*) The two nouns, خَيْرٌ , "good", as in اَلصَّدَقَةُ خَيْرٌ , "charity is good"; and شَرٌّ , "bad", as in اَلْعُدْوَانُ شَرٌّ "Aggression is evil', may be used as Comparative in the sense of "better" and "worse" respectively. Examples :

اَلْجِدُّ خَيْرٌ مِنَ الْكَسَلِ : Hard work is better than laziness.

اَلْأَفْيُونُ شَرٌّ مِنَ الْخَمْرِ : Opium is worse than wine.

(*c*) The Comparative of transitive verbs and of verbs from roots consisting of more than three radicals, consists of two parts :

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(1) Note that the Arabic Comparative is always Masculine Singular.

1. A regular Comparative that means, "more", like أَكْثَرُ , or "greater" like أَعْظَمُ or أَشَدُّ

2. The Infinitive of the verb in question, to follow the above Comparative in the Accusative case. Examples :

Verb	*Examples*	*Meaning*
تَقَدَّمَ :	أَمْرِيكَا أَكْثَرُ تَقَدُّماً مِنْ رُوسِيَا	America is greater in progress than Russia.
فَكَّرَ :	نَابلْيُونُ أَعْظَمُ تَفْكِيراً مِنْ هتْلَرَ	Napoleon is greater in thinking than Hitler.
قَاوَمَ :	اَلشَّبَابُ أَشَدُّ مُقَاوَمَةً مِنَ الْكِبَار	Youth is greater in resisting illness than the old.

(*d*) The pattern of the Superlative is the same as that of the Comparative. It only needs to be prefixed by the definite article, or to be annexed in a Construct Phrase to a Common noun or to a collective noun, to which the qualified noun belongs. Examples :

عَلِيٌّ هُوَ الْأَكْبَرُ : 'Alī is the oldest.

عَلِيٌّ أَكْبَرُ الْأَوْلادِ : 'Alī is the oldest of the boys.

اَلصَّدَقَةُ أَفْضَلُ عَمَلٍ : Charity is the best act.

EXERCISES

1.—Get the Infinitive, the Active Participle and the Passive Participle of the following verbs :

أَتْقَنَ	: perfected	ظَنَّ	: thought
اِسْتَجَابَ	: answered	ذَبَحَ	: slaughtered
أَعَادَ	: repeated	أَخْبَرَ	: informed
تَأَلَّمَ	: suffered pain	اِشْتَهَرَ	: is widely known
ضَحَّى	: sacrificed	اِعْتَقَدَ	: believed
اِسْتَأْنَفَ	: Resumed	أَعْلَنَ	: announced
كَافَأَ	: rewarded	نَالَ	: reached

2.—Get the Past Tense and the Imperfect of the following :

Infinitive	*Active Participle*	*Passive* Participle
مَنْعٌ : forbidding	ذَاهِبٌ : going	مَحْسُودٌ : envied
اِحْتِرَامٌ : respect	عَالِمٌ : knowing	مُبَاحٌ : permissible
عِنَادٌ : stubbornness	جَاهِلٌ : ignorant	مُحَرَّمٌ : forbidden
مُسَاعَدَةٌ : assistance	مُثْمِرٌ : fruitful	مَعْلُومٌ : known
تَعَمُّدٌ : deliberateness	مُخْلِصٌ : sincere	مَجْهُولٌ : unknown
تَثَاؤُبٌ : yawning	مُسْتَسْهِلٌ : taking it easy	مُسْتَقْبَحٌ unliked

3.—Translate the following into English :(1)

اَلْجَرِيمَةُ فِى الْمُدُنِ أَكْثَرُ مِنَ الْقُرَى

عَلِىٌّ أَكْرَمُ مِنْ سَعِيد

اَلصَّبْرُ خَيْرٌ مِنَ الْجَزَع

اَلْعَيْشُ فِى الْقَرْيَةِ أَهْدَأُ مِنَ الْمَدِينَةِ

مَرْيَمُ الْعَذْرَاءُ أَفْضَلُ امْرَأَةٍ

اَلْحِقْدُ شَـــرُّ الْخِصَالِ

---

(1) جَرِيمَةٌ : crime صَبْرٌ : patience

جَـــزَعٌ : despair حِقْـــدٌ : rancour

DIVISION 3

THE PARTICLES

LESSON 21

THE PARTICLE الحرف

TABLE XXVIII

CONJUNCTIONS	PREPOSITIONS	SENTENCES
	فِي = in مُنْذُ = since	يَسْتَيْقِظُ حَامِدٌ فِي الصَّبَاحِ الْبَاكِرِ مُنْذُ الصِّغَرِ ،
فَ = then	عَلَى = on	يَجْلِسُ عَلَى الْمَائِدَةِ فَيَتَنَاوَلُ طَعَامَ الْفُطُورِ .
وَ* =and أَوْ = or	مِنْ = of	مُكَوَّناً مِنْ بَيْضٍ وَخُبْزٍ وَزُبْدٍ وَشَايٍ أَوْ قَهْوَةٍ .
	بِـ = by, with	يَأْخُذُ الزُّبْدَ بالسِّكِّينِ وَيُقَلِّبُ الشَّايَ بِالْمِلْعَقَةِ .
لَا = not		يُحِبُّ حَامِدٌ الْبَيْضَ لَا الْجُبْنَ وَالشَّايَ لَا الْقَهْوَةَ .
ثُمَّ = and afterwards	لِـ = for فِي = in	ثُمَّ بَعْدَ الْفُطُورِ يَسْتَعِدُّ حَامِدٌ لِلذَّهَابِ وَيَضَعُ الْكُتُبَ فِي الْحَقِيبَةِ .
بَلْ = but	مِنْ = from اِلَى = to	اَلْمَسَافَةُ مِنَ الْبَيْتِ اِلَى الْمَدْرَسَةِ لَيْسَتْ قَصِيرَةً بَلْ طَوِيلَةً .
لٰكِنْ = however	لِـ = to (has) حَتَّى = until	لٰكِنْ لِحَامِدٍ صَدِيقٌ يُرَافِقُهُ حَتَّى نِهَايَةِ الطَّرِيقِ .
	عَنْ = away from	يَتَحَدَّثَانِ فَيَشْغَلُهُ عَنِ الْمَلَلِ الْحَدِيثُ ،
	عَنْ = about	سَأَلَهُ الصَّدِيقُ مَرَّةً : هَلْ تَعْرِفُ شَيْئًا عَنِ الزِّئْبَقِ ؟
	كَ = like	قَالَ نَعَمْ ، اَلزِّئْبَقُ مَعْدِنٌ كَالْفِضَّةِ وَسَائِلٌ كَالْمَاءِ .
أَمْ = or		وَسَأَلَهُ : أَتُفَضِّلُ الْمَدِينَةَ أَمِ الْقَرْيَةَ ؟ قَالَ : الْقَرْيَةُ ،

* Note that when more than two words are joined by the Conjunction و , the Conjunction is to be repeated.

VOCABULARY

يَسْتَيْقِظُ	= awakes, gets up.	مَسَافَـــة	= distance.
صَبَاحَ	= morning.	لَيْسَتْ	= is not.
اَلْبَاكِـرُ	= early.	قَصِيرَة	= short.
اَلصِّغَـرُ	= early age.	طَوِيلَـــة	= long.
يَجْلِسُ	= sits.	صَـــدِيق	= friend.
اَلْمَائِـــدَةُ	= dining table.	يُرَافِقُ	= accompanies.
يَتَنَاوَلُ	= takes, eats.	نِهَايَـــة	= end.
طَعَامَ	= food.	طَـــرِيق	= way,
فُطُـــور	= breakfast.	يَتَحَدَّثَـــانِ	= talk.
مُكَوَّناً	= consisting.	يَشْغَلُـــهُ	= distracts, occupies.
بَيْض	= eggs.	مَلَل	= boredom.
خُبْـــز	= bread.	مَـــرَّةً	= once.
زُبْـــد	= butter.	هَلْ . . . ؟	= do you ?
شَـــاى	= tea.	تَعْـــرِفُ	= know.
قَهْـــوَة	= coffee.	شَيْئاً	= anything.
يَأْخُـــذُ	= takes.	زِئْبَق	= mercury.
سِكِّين	= knife.	نَعَمْ	= yes.
يُقَلِّبُ	= stirs.	مَعْـــدِن	= metal.

مِلْعَقَة	= spoon.	فِضَّـــة	= silver.
يُحِبُّ	= likes	سَائِل	= liquid.
بَعْـــدَ	= after.	أَ . . . ؟	= do you ?
يَسْتَعِـدُّ	= gets ready.	تُفَضِّلُ	= prefer.
ذَهَـاب	= going.	مَدِينَة	= town, city.
يَضَـــعُ	= puts.	قَـرْيَة	= village.
حَقِيبَـةٌ	= bag		

Notes :

1.—An analysis of the sentences given in Table XXVIII reveals the existence of certain particles, some of which are Prepositions and some are Conjunctions. These particles and their meaning are given in the columns on the left. When a particle recurs, it is not repeated in these two columns unless it conveys a different meaning. These prepossitions and conjunctions are :

CONJUNCTIONS	MEANING	PREPOSITIONS	MEANING
وَ	and	بِـ	by, with
فَـ	and then (without interval)	لِـ ، لَ [1]	to, for
ثُمَّ	and then (with interval)	كَ	like
أَوْ	or	فِي	in (time or place)
أَمْ	or (after interrogative)	مِنْ [2]	of, from, namely
بَلْ	but	إِلَى	to
لٰكِنْ	but	عَنْ [2]	about, away from
لَا	not	عَلَى	on
		حَتَّى	until
		مُنْذُ ، مُـذْ	ever since

2.—The function of the Preposition, in addition to its contribution to the meaning of the sentence, is that it causes the noun which is its object to be in the Genetive case.The Conjunction, on the other hand, causes the word which follows it to assume the grammatical case of the preceding word.

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(1) The preposition لَامْ has usually the كَسْرَة vowel, except when it governs a personal pronoun other than that of the First Person Singular. You say : لَنَا ، لَكَ ، لَهُ ، لَهُمْ but لِي and لِلْوَلَدِ .

(2) When مِنْ or عَنْ governs the First Person Singular, the ن is duplicated, You say : مِنِّي ، عَنِّي .

3.—You will have gathered that whereas the Preposition governs nouns only, the Conjunctions connect together either nouns or verbs.

4.—It is also to be noted that the Prepositions and Conjunctions which consist of one single letter like : بِـ ، لَـ ، كَ ، وَ and فَ join the word which they introduce and become an inseparable part of it. The word : اَلْقَلَم "pen", for example, governed by the preposition بِـ , "with", join together like this : بِالْقَلَمِ , "with the pen," Similarly in : فَدَخَلَ , "and then entered"; كَالْقَمَرِ , "like the moon", the *Fā'*, and the *kāf* join the governed word.

5.—When the preposition لَامْ governs a noun which is prefixed by the definite article, اَلْ like : اَلْوَلَدُ ، اَلشَّمْسُ and اَلْبَيْتُ , the ا of اَلْ is not written. The noun becomes as follows : لِلْبَيْتِ ، لِلشَّمْسِ ، لِلْوَلَدِ . Moreover, the vowel of the *Lām* is كَسْرَة as we see in these three words. But when the *Lām* governs a personal Pronoun other than that of the First Person Singular, it takes the فَتْحَة vowel. You say:

هَـذَا لَهُ هٰـذَا لِي

هٰـذَا لَكَ

هٰـذَا لَنَا

6.—Apart from the Prepositions and Conjunctions, which are two categories of Particles, there are many other types of particles. The importance of the Prepositions and the Conjunctions is that they affect the grammatical case of the word they introduce; the other Particles do not usually do so. Among these other types are :

(*a*) The Answer Particles; namely, نَعَمْ , "yes", and « لَا » , "No"; and « بَلَى » , the Affirmative answer of a negative question, like "*Si*" in French.

(*b*) The Interrogative Particles, namely, هَلْ and أَ . These last two particles serve the function of the English auxiliary verbs in Interrogative sentences and they come in the beginning of the sentence.

7.—You will have by now a notion of what a particle is. A particle contributes to the meaning of the sentence but does not convey a concept on its own. In conveying whatever it means depends on the words around it, or rather on the context. It conveys nothing by itself. In contrast with this, the noun conveys a concept, being the name of a person or a thing or an idea or a description or condition of any of these. Also the verb conveys a concept, namely an action and its time.

8.—Thus we may conclude by stating that the word , كَلِمَة (pl. كَلِمَات), which is the unit of the sentence, is three divisions. They are :

The noun, اِسْمٌ (p.l. أَسْمَاءٌ)

The verb, فِعْلٌ (p.l. أَفْعَالٌ) and

The Particle, حَرْفٌ (p.l. حُرُوفٌ or أَحْرُفٌ)

The verb is a word which conveys a concept implicit of time.

The noun is a word which conveys a concept detached from time.

The particle is a word which does not convey a sense on its own.

EXERCISES

(*a*) Read the following text, with the help of the vocabulary list which follows.

(*b*) Translate it into English.

(*c*) And then point out the Prepositions and Conjunctions which occur in the text :

فِي يَوْمٍ مِنَ الْأَيَّامِ خَرَجَ حَامِدٌ مِنْ بَيْتِهِ وَمَشَى إِلَى السُّوقِ وَاشْتَرَى مِنْهُ بَعْضَ الْحَاجَاتِ ، وَفِي طَرِيقِهِ إِلَى الْبَيْتِ وَقَعَتْ عَيْنُهُ عَلَى حَافِظَةِ نُقُودٍ مُلْقَاةٍ فِي جَانِبِ الطَّرِيقِ ، فَأَخَذَهَا بِيَدِهِ ثُمَّ فَتَحَهَا وَفَتَّشَهَا وَتَعَرَّفَ عَلَى مُحْتَوَيَاتِهَا مِنْ نُقُودٍ وَبِطَاقَات فَعَزَمَ عَلَى تَسْلِيمِهَا إِلَى الْبُولِيسِ ، وَلٰكِنَّ أَحَدَ النَّاسِ رَآهُ وَهُوَ يُفَتِّشُ الْحَافِظَةَ فَطَمِعَ فِيهَا وَأَقْبَلَ عَلَى حَامِدٍ وَقَالَ لَهُ : أَعْطِنِي حَافِظَتِي فَإِنَّهَا لِي،فَسَأَلَهُ حَامِدٌ عَنِ اسْمِهِ وَعُنْوَانِهِ فَأَخْبَرَهُ ، فَأَدْرَكَ حَامِدٌ أَنَّ الِاسْمَ وَالْعُنْوَانَ لَا يَتَّفِقَانِ مَعَ مَا وَرَدَ فِي الْبِطَاقَاتِ وَعَرَفَ أَنَّ الرَّجُلَ كَذَّابٌ ، فَقَالَ لَهُ حَامِدٌ انَّ هٰذِهِ الْحَافِظَةَ لَيْسَتْ لَكَ وَإِنَّمَاهِيَ مِلْكُ غَيْرِكَ ، فَجَادَلَهُ الرَّجُلُ وَأَقْسَمَ باللهِ انَّهَا مِلْكُهُ وَأَرَادَ أَنْ يَأْخُذَهَا مِنْهُ بِالْقُوَّةِ ، وَلٰكِنَّ حَامِدًا اسْتَطَاعَ التَّخَلُّصَ مِنْهُ وَوَصَلَ الَى دَارِ الْبُولِيسِ بِسَلَامٍ وَسَلَّمَ الْحَافِظَةَ لِلْمُوَظَّفِ الْمَسْئُولِ وَقَصَّ عَلَيْهِ قِصَّتَهُ ، فَشَكَرَهُ الْمُوظَّفُ وَأَثْنَى عَلَى أَمَانَتِهِ وَشَجَاعَتِهِ .

VOCABULARY

يَوْمٌ	= a day.	اِسْمٌ	= name.
خَرَجَ	= went out.	عُنْوَانٌ	= address.
مَشَى	= walked.	أَخْبَرَ	= informed.
اَلسُّوق	= the market place.	أَدْرَكَ	= discerned, realised.
اِشْتَرَى	= bought.	يَتَّفِقُ	= agrees.
بَعْضَ	= some.	وَرَدَ	= occurred.
حَاجَات	= needs, things.	عَرَفَ	= realised.
وَقَعَ	= fell.	كَذَّابٌ	= a liar.
حَافِظَة	= purse.	اِنَّمَا	= only, indeed.
نُقُود	= money.	مِلْكُ	= possession.
مُلْقَاةً	= thrown.	غَيْرِ	= someone other than.
جَانِب	= side.	جَادَلَ	= argued.
فَتَحَ	= opened.	أَقْسَمَ	= swore.
فَتَّشَ	= inspected.	بِاللهِ	= by god.
تَعَرَّفَ	= knew.	بِالْقُوَّةِ	= by force.
مُحْتَوَيَات	= contents.	اِسْتَطَاعَ	= could.
بِطَاقَة	= card.	تَخَلَّصَ	= escaped.
عَزَمَ	= intended decidedly.	وَصَلَ	= reached.

دَارُ الْبُولِيسِ	= police station.
سَلَام	= safety.
سَلَّمَ	= surrendered.
مُوَظَّفٌ	= officer.
مَسْئُولٌ	= responsible.
قَصَّ	= told (a story).
قِصَّة	= a story.
أَثْنَى	= praised.
أَمَانَة	= honesty.
شَجَاعَة	= courage.
مَعَ	= with.
تَسْلِيمِهَا	= handing it over.
اَلْبُولِيس	= police authorities.
أَحَـد	= someone.
اَلنَّـاس	= people.
رَآهُ	= saw him.
وَ (هُوَ)	= while (he).
طَمِعَ	= coveted eagerly.
أَقْبَلَ	= came.
أَعْطِنِى	= Give me.
انَّ	= indeed.
سَأَلَ	= asked, inquired.

PART II

DECLENSION AND INDECLENSION

A PRELIMINARY REMARK

"DEFINITION OF SOME RELEVANT TERMS"

DECLINABLE AND INDECLINABLE

"A Preliminary Note"

We are familiar with the word *declension* as a term which indicates the inflection of nouns or pronouns to show a change in meaning or in grammatical relationship to some other word or group of words.

Inflection in verbs is not called *declension*, but '*conjugation*', a term which indicates tense, person, mood or pattern.

Inflection in adjectives is called 'comparison.'

* * *

We shall borrow the term *Declension* and use it in a different but wider sense. We use it as a term denoting the idea of the dynamic condition of the end of the Arabic word. So, a Declinable word is a verb or a noun the end of which is dynamic, as it assumes different vowelling depending on its relationship to other words in the sentence. On the other hand, a word the end of which is static whatever its function in the sentence may be, is described as Indeclinable. It may be a noun, a verb or a particle.

The use of the terms declension and indeclension in this sense has nothing to do with the term conjugation which deals with the tense and the patterns of the verbs. And thus we have the following three distinct terms :

Declension : اِعْرَابٌ

It denotes that the end of a verb or a noun changes according to the position of the word in the sentence.

A Declinable word is called : مُعْرَبٌ

Being Indeclinable

Indeclension : بِنَاءٌ

It denotes the idea that the end of the word assumes one eternal form. An Indeclinable word is called : مَبْنِىٌّ .

Conjugation : تَصْرِيفٌ which denotes the verbal tense, pattern and mood.

* * *

Conjugation applies to the verb and indicates the changes the verb suffers to indicate tense or person or to assume a mood or a pattern.

Declension applies to clear nouns, including adjectives, and the Imperfect verb, on certain conditions, as we shall see, On the other hand, the pronouns, all the particles, the Past Tense, the Imperative and the Imperfect suffixed by the *Nūn*, as we shall learn, are indeclinable.

SECTION A

DECLINABLE AND INDECLINABLE VERBS

CHAPTER I

DECLENSION OF THE VERB

LESSON 1

THE DECLINABLE VERB AND ITS CASES

Examples : أَمْثِلَةٌ

The boy plays now	يَلْعَبُ الْوَلَدُ الْآنَ
Ḥāmid will not play tomorrow	لَنْ يَلْعَبَ حَامِدٌ غَدًا
Khālid did not play yesterday	لَمْ يَلْعَبْ خَالِدٌ أَمْسِ

Notes :

1.—The Imperfect, اَلْفِعْلُ الْمُضَارِعُ , is the only declinable verb. As we shall learn later, it is declinable only when it is free from the *Nūn* suffix.

2.—As we see from the three examples given bove, the end of the verb يَلْعَبُ is not static. It has the vowel *ḍammah* in the first example; the *fatḥah* in the middle one and the *sukūn* in the third example.

In other words, the declinable Imperfect has three cases which Arab grammarians classify as *Raf'*, "Nominative", *Naṣb, "Accusative"*, and *Jazm*. The last has no English equivalent. although English writers, call it "Jussive". The latter authors also use the term "moods" instead of the term "cases", and substitute the terms Indicative and Subjunctive for the word Nominative and Accusative. They apply the terms cases, Nominative and Accusative, solely to nouns.

We prefer to use the term cases in treating the declinable words generally, nouns or verbs; and the terms Nominative and Accusative in regard to both. This is because of two reasons. One is that the Arab writers use the same terms in both cases. The other is that the use of the rejected terms is involved and confusing. The term mood includes the verbal division of Imperative. The term Indicative includes the Past Tense. The term Subjunctive indicates the style of, "if I were", etc... Moreover, the use of these conventional English terms is apparently on account of the meaning conveyed sometimes by the verb in these cases. But what determines the cases of the declinable verb is not its meaning but the absence or existence of tangible particles which may introduce the verb.

The Arabs use the equivalent of the term Nominative; namely *Raf'* ,for the case in which the ending is the *ḍammah* vowel; and the equivalent of the term Accusative, namely *Nasb*, for the case in which the ending is the *fathah* vowel. However, in the absence of a suitable term we shall accept the term *Jussive* for the case in which the ending is *sukūn*.

We may now summarise as follows :

i. اَلْفِعْـــلُ الْمُضَارِعُ is the only declinable verb, provided that it is not suffixed by the *Nūn*.

ii. The declinable verb has three cases; namely : *Raf'* ,*Naṣb* and *Jazm;* or Nominative, Accusative and Jussive.

iii. The case of the declinable verb is determined by the absence or the presence of certain particles. When the verb is introduced by a particle of *Naṣb*, like لَنْ , it is in the case of Naṣb. If it is introduced by a particle of Jazm like لَمْ it is in the case of *Jazm*. But when it is not introduced by either category, it is in the case of *Raf'*.

iv.—The case ending of *Raf'*, is the *ḍammah;* that of *Naṣb* is the *fatḥah* and that of *Jazm* is the *sukūn*.

EXERCISES

1.—Which verb is declinable ?

2.—How many cases does the declinable verb have ? Give their Arabic terms.

3.—What is the sign, "the case ending", of each of the cases of the declinable verb ?

4.—What is the factor which determines the case of the declinable verb ?

5.—Analyse grammatically the following sentences :

يَنْجَحُ الْمُجْتَهِدُ

لَنْ يَنْجَحَ الْكَسْلَانُ

لَمْ يَنْجَحْ لَئِيمٌ

LESSON 2

THE CASE OF RAF‘

PERSON	SINGULAR		DUAL		PLURAL	
	FEM.	MASC.	FEM.	MASC.	FEM.	MASC.
FIRST PERSON	أَنَا أَلْعَبُ	أَنَا أَلْعَبُ	نَحْنُ نَلْعَبُ	نَحْنُ نَلْعَبُ	نَحْنُ نَلْعَبُ	نَحْنُ نَلْعَبُ
SECOND PERSON	أَنْتَ تَلْعَبُ	أَنْتِ تَلْعَبِينَ	أَنْتُمَا تَلْعَبَانِ	أَنْتُمَا تَلْعَبَانِ	أَنْتُنَّ تَلْعَبْنَ	أَنْتُمْ تَلْعَبُونَ
THIRD PERSON	هُوَ يَلْعَبُ	هِيَ تَلْعَبُ	هُمَا يَلْعَبَانِ	هُمَا تَلْعَبَانِ	هُنَّ يَلْعَبْنَ	هُمْ يَلْعَبُونَ

Notes :

i. In the above table, the Imperfect verb, اَلْفِعْلُ الْمُضَارِعُ namely, يَلْعَبُ is not preceded by any of the particles of *Naṣb* or *Jazm* which we shall learn in the next two lessons. The verb is therefore in the case of *Raf'*

ii. The table above shows the verb in all its possible conjugated forms, together with its pronoun doer, tangible or assumed.

iii. These forms may be classified into three types :

(*a*) The verb without an attached pronoun doer, whether the doer is a concealed pronoun or a clear noun. This is like :

أَنَا أَلْعَبُ ـ أَنْتَ تَلْعَبُ ـ نَحْنُ نَلْعَبُ ـ هُوَ يَلْعَبُ

يَلْعَبُ الْوَلَدُ ـ يَلْعَبُ الْوَلَدَانِ ـ يَلْعَبُ الْأَوْلَادُ

تَلْعَبُ الْبِنْتُ ـ تَلْعَبُ الْبِنْتَانِ ـ تَلْعَبُ الْبَنَاتُ

When the doer is of this type, the sign of *Raf'* is the simple *dammah* vowel at the end of the verb.

(*b*) The verb to which a long-vowel pronoun doer is attached. The attached pronoun may be :

The Dual Alif, like :

اَنْتُمَا تَلْعَبَانِ ـ الْوَلَدَانِ يَلْعَبَانِ ـ الْبِنْتَانِ تَلْعَبَانِ

The Plural *Wāw*; like :

اَنْتُمْ تَلْعَبُونَ ـ اَلْأَوْلَادُ يَلْعَبُونَ

And the Fem. Singular *Yā,'* like :

أَنْتِ تَلْعَبِينَ

In all these cases, there is a *Nūn* following the pronoun. The existence or rather the survival of this *Nūn* is the sign of *Raf'*.

These verbs, suffixed by a long vowel pronoun; namely, the Dual Alif, the Plural Wāw and the Feminin *Yā'* are called :*The Five Verbs.* Their patterns are referred to as :

يَفْعَلَانِ – تَفْعَلَانِ – يَفْعَلُونَ – تَفْعَلُونَ – تَفْعَلِينَ

(*c*) The verb suffixed by the Fem. Plural pronoun *Nūn*. like :

أَنْتُنَّ تَلْعَبْنَ – اَلْبَنَاتُ يَلْعَبْنَ

In this case the verb is not declinable. The last consonant is always with a *sukūn*. So, this division is outside our present context.

We can summarise the above as follows :

The sign endings of *Raf'* ,or of the *marfū'* verb are :

1.—The ḍammah vowel, when the verb is not suffixed by a pronoun doe'

2.—The survival of the *Nūn* in the case of the Five Verbs.

EXERCISES

1.—When does the case of *Raf'* apply to the verb ?

2.—What is the sign ending of *Raf'* in the Five verbs ? and what is it in other verbs ? Give examples.

3.—Identify the sign-ending of *Raf'* in the following :

The children love candy.	اَلْأَطْفَالُ يُحِبُّونَ الْحَلْوَى
The (two) parents sympathise with their young ones.	اَلْوَالِدَانِ يَعْطِفَانِ عَلَى صِغَارِهِمَا
You (two) crave for success.	أَنْتُمَا تَرْغَبَانِ فِي النَّجَاحِ
You persist in the work.	أَنْتُمْ تُثَابِرُونَ فِي الْعَمَلِ
You pluck the roses, and I smell them.	أَنْتِ تَقْطُفِينَ الْوَرْدَ ، وَأَنَا أَشُمُّهُ

LESSON 3

THE CASE OF NASB

Meaning	*Particle (Tool)*		*Examples*
I hope to succeed.	to :	(1) أَنْ	أَرْجُو أَنْ أَنْجَحَ
The lazy one never succeeds.	never :	(2) لَنْ	اَلْكَسْلَانُ لَنْ يَنْجَحَ
You are working hard; therefore you succeed.	therfore :	(3) اِذَنْ	أَنْتَ مُجْتَهِدٌ ، اِذَنْ تَنْجَحَ
I work hard in order to succeed.	in order to :	كَيْ	أَجْتَهِدُ كَيْ أَنْجَحَ
I work hard, in order to succeed.	in order to :	(4) لِـ	أَجْتَهِدُ لِأَنْجَحَ
The lazy one was not to succeed	to :	(5) لِـ	مَا كَانَ الْكَسْلَانُ لِيَنْجَحَ
Work hard until you succeed.	until :	حَتَّى	اِجْتَهِدْ حَتَّى تَنْجَحَ

---

(1) This أَنْ is called اَلْمَصْدَرِيَّة , because the verb following it is in the position of a *maṣdar*; i, e, a verbal noun. It is like the English "to", in "to be", "to go" "to do" etc...

(2) This لَنْ introduces the Imperfect only. The sense of "never" is also served by the use of the word أَبَدًا after a negated verb. Examples :

Never be lazy, لَا تَكْسَلْ أَبَدًا . 'Ali never failed, مَا فَشِلَ عَلِيٌّ أَبَدًا

(3) This اِذَنْ and its verb are like a result of a preceding statement.

(4) This لِـ is called لَامُ التَّعْلِيلِ , i. e. Lām of cause, as its verb is a عِلَّة "cause", for the preceding statement.

(5) This لِـ is called لَامُ الْجُحُودِ , i. e. the *Lām* of denial.

Do not be lazy; otherwise you fail.	otherwise : (1)	فَـ	لَا تَكْسَلْ فَتَفْشَلَ
Do not eat and read at the same time.	(2)	وَ	لَا تَأْكُلْ وَتَقْرَأَ
The evil ones never succeed.			اَلْمُفْسِدونَ لَنْ يَنْجَحُوا
The (two) noble ones never fail.			اَلْكَرِيمَانِ لَنْ يَفْشَلَا

Notes :

i. The declinable verb assumes the case of *nasb* when it is introduced by one of the following particles :

أَنْ ، لَنْ ، اِذَنْ ، كَيْ ، لَامُ التَّعْلِيلِ ، لَامُ الْجُحُودِ ، حَتَّى ، فَاءُ السَّبَبِيَّةِ ، وَاوُ الْمَعِيَّةِ .

ii. These particles may be referred to as أَدَوَاتُ النَّصْبِ ; i.e., the tools of *naṣb*. The sixth particle, لَامُ الْجُحُود has to follow a negative statement.

iii. The last three particles, namely : فَاءُ السَّبَبِيَّةِ ، حَتَّى and وَاوُ الْمَعِيَّةِ follow a negative statement or a command.

iv. The sign-ending of *Naṣb* are :

(*a*) The fatḥah vowel, when the verb is not suffixed by a pronoun doer, like :

لَنْ أَكْسَلَ – لَنْ تَفْشَلَ – كَيْ تَنْجَحَ – لِيَنْجَحَ

(*b*) The omission of the *Nūn* which follows the pronoun doer in the Five Verbs; like :

لَنْ تَفْشَلَا – لَنْ تَفْشَلُوا – كَيْ تَنْجَحِي – كَيْ يَنْجَحَا – كَيْ يَنْجَحُوا

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(1) This is known as فَاءُ السَّبَبِيَّةِ ; i. e., "The *Fā'* of cause."

(2) This is called : وَاوُ الْمَعِيَّةِ ; i. e., "The simultaneous *Wāw*".

EXERCISES

1.—When does the declinable verb assume the case of *Naṣb* ?

2.—What are the tools of Naṣb ? Give the meaning of each of these tools and explain the condition of its functioning, if any.

3.—What is the case-ending of Naṣb ?

4.—Identify the tool and the case-ending in the following examples :

Meaning	*Examples*
The criminal ran away to escape from punishment.	هَرَبَ الْمُجْرِمُ لِيَتَخَلَّصَ مِنَ الْعِقَابِ
'Ali intends to travel tomorrow.	عَلِيٌّ يَعْتَزِمُ أَنْ يُسَافِرَ غَدًا
God was not to give support to the wrong-doers.	مَا كَانَ اللهُ لِيَنْصُرَ الظَّالِمِينَ
Eat not fish and drink milk simultaneously, (in the same meal.)	لَا تَأْكُلِ السَّمَكَ وَتَشْرَبَ اللَّبَنَ
And do not divide; otherwise you fail.	وَلَا تَنَازَعُوا فَتَفْشَلُوا
The thief hides so that the police does not discover his place.	يَخْتَفِي اللِّصُّ كَيْلَا يَكْشِفَ الْبُولِيسُ مَكَانَهُ

LESSON 4

THE JAZM OF THE DECLINABLE VERB

Meaning	*Examples*	*Tool*
I did not go out of the house today.	لَمْ أَخْرُجْ مِنَ الْمَنْزِلِ الْيَوْمَ	لَمْ[1] did not :
Khalid has not gone out of the house yet.	لَمَّا يَخْرُجْ خَالِدٌ مِنَ الْمَنْزِلِ بَعْدُ	لَمَّا[2] has not yet :
Khālid : Go out.	لِتَخْرُجْ يَا خَالِدُ	لِ[3] Do. You should :
Do not go out in cold weather !	لَا تَخْرُجْ فِي الْجَوِّ الْبَارِدِ	لَا[4] Do not :
If you go out in cold weather you become ill.	اِنْ تَخْرُجْ فِي الْجَوِّ الْبَارِدِ تَمْرَضْ	اِنْ[5] if :
The two brothers did not appear.	اَلْأَخَوَانِ لَمْ يَظْهَرَا	
Do not be lazy in doing the duty !	لَا تَكْسَلُوا فِي عَمَلِ الْوَاجِبِ	
O, Maryam, Do not travel alone !	لَا تُسَافِرِي يَامَرْيَمُ وَحْدَكِ	

---

(1) The particle : لَمْ reverses the tense of the verb; and the verb, which is still regarded as مُضَارِع becomes a negative Past Tense.

(2) The verb with لَمَّا conveys the sense of the negative Present Perfect Tense.

(3) This *Lām* with the vowel *Kasrah* converts the meaning of the Imperfect to the Imperative. It is therfore called : لَامُ الْأَمْر . When the doer is the Third Person, it conveys the meaning of the command; „let", like : لِيَخْرُجْ فُؤَادٌ ; i. e., "Let Fu'ād go out".

(4) This لَا indicates prohibition of the act conveyed by the verb it introduces. Therfore, it is called : لَا النَّاهِيَةُ ; "The Prohibitive Lā,"

(5) This is : اِنْ اَلشَّرْطِيَّةُ ; i.e, "The Conditional In." It governs two verbs : one in the conditional clause, and the other in the main clause.

Notes :

i. The declinable verb takes the case of Jazm when it is preceded by a tool of Jazm .

ii. The particles or tools of *Jazm* are :

لَمْ ـ لَمَّا ـ لِـ (لَامُ الْأَمْرِ) ـ لَا (النَّاهِيَةُ) ـ اِنْ (الشَّرْطِيَّةُ)

iii. As we see, the sign ending of *Jazm* is as follows :

(*a*) The *sukūn*, i.e., absence of vowels, when the verb is not suffixed by a pronoun, like :

لَمْ أَخْرُجْ ـ لَمَّا يَخْرُجْ ـ لَا تَخْرُجْ ـ لِيَخْرُجْ

(*b*) The omission of *Nūn* which follows the Pronoun Alif, *Yā* or *Wāw* in the Five Verbs[1] like :

لَمْ يَظْهَرَا ـ لَمْ يَظْهَرُوا ـ لَمْ تَظْهَرَا ـ لَمْ تَظْهَرُوا ـ لَمْ تَظْهَرِى

iv. While the first four tools govern one verb, the last one; namely, the Conditional *In* اِنْ الشَّرْطِيَّةُ governs two verbs and causes them to be in the case of *Jazm*. The first verb falls within the conditional clause, and is called : فِعْلُ الشَّرْطِ . The Second Verb is in the main clause and is known as جَوَابُ الشَّرْطِ i.e., The answer to the conditional clause. This is the example :

اِنْ تَجْتَهِدْ تَنْجَحْ (If you work hard 'you' succeed)

The verb تَجْتَهِدْ is فِعْلُ الشَّرْطِ and تَنْجَحْ is جَوَابُ الشَّرْطِ .

Both verbs are in the case of *Jazm*.

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(1) We may thus sum up and say that the *Nūn* of the Five Verbs survives in *Raf'* and disappears in *Naṣb* and in *Jazm*.

EXERCISES

1.—What are the tools which cause the verb to be in the case of *Jazm* ? Give the meaning of each of these particles.

2.—What is the difference between the work of the Conditional إِنْ and that of the other particles of *Jazm* ?

3.—What are the sign-endings of Jazm ? Give examples.

4.—Identify the tool and the sign-ending of Jazm in the following examples :

"And do not fear and do not grieve"	وَلَا تَخَافِي وَلَا تَحْزَنِي
"If you support God, God supports you"	اِنْ تَنْصُرُوا اللهَ يَنْصُرْكُمْ
"He said : Do not fear; I am with you(both.)"	قَالَ لَا تَخَافَا إِنَّنِي مَعَكُمَا
Our garden has not yet borne fruit	لَمَّا يُثْمِرْ بُسْتَانُنَا
Let each one spend according to his ability.	لِيُنْفِقْ كُلُّ وَاحِدٍ عَلَى حَسَبِ اسْتِطَاعَتِهِ
The sky,(It) did not rain to-day.	لَمْ تُمْطِرِ السَّمَاءُ الْيَوْمَ

LESSON 5

DECLENSION OF THE WEAK VERB : I

A. When the Weak Verb is Free from a Pronoun Suffix.

The wise person seeks to do good.	اَلْعَاقِلُ يَسْعَى* فِى الْخَيْرِ
Time runs fast.	اَلْوَقْتُ يَجْرِى بِسُرْعَةٍ
The corrupt person invites (others) to erring.	اَلْفَاسِقُ يَدْعُو اِلَى الضَّلَالِ
The insolent never seeks to do good.	اَلْجَاهِلُ لَنْ يَسْعَى فِى الْخَيْرِ
The sick person cannot run.	لَا يَسْتَطِيعُ الْمَرِيضُ أَنْ يَجْرِىَ
The corrupt person never leads to good behaviour.	لَنْ يَدْعُوَ الْفَاسِقُ اِلَى الْخَيْرِ
Jamāl did not seek to do evil.	لَمْ يَسْعَ جَمَالٌ فِى الشَّرِّ
Do not run on the ice.	لَا تَجْرِ عَلَى الثَّلْجِ
The corrupt man did not call for good deeds.	لَمْ يَدْعُ الْفَاسِقُ اِلَى الْخَيْرِ

Notes :

i. The Weak verb is a verb the last radical of which is a long vowel, which may be *Alif*, like يَسْعَى, 'endeavours to do or to reach' *Wāw*, like يَدْعُو, 'calls, prays, or invites; or *Yā'* like يَجْرِى, 'runs or flows.' These three letters, namely, the *Alif*, the *Wāw* and the *Yā'* serving as final long vowels, are weak letters, in comparison to ordinary consonants.

Therefore, a verb with a final weak letter is called *mu'tall*, i.e., ,sick' or ,weak.'

* Note that this is an *Alif*, though it is written *Yā'*, being fourth in the word.

ii. The verbs يَسْعَى ، يَجْرِى and يَدْعُو in the first three sentences above are not preceded either by a *Nasb* or *Jazm* tool; and are therefore in the case of *Raf*. Nevertheless, no *ḍammah* is applied to the *Alif* of يَسْعَى or the *Yā'* of يَجْرِى or the Wāw of يَدْعُو.

iii. It is obvious that the *fatḥah* and the *ḍammah* are inapplicable to the long vowel *Alif*.

On the other hand, applying the *ḍammah* to the long vowel *Yā'* or *wāw* at the end of the verb, is absurd for an Arab.

iv. Therefore the *ḍammah* vowel, which is the sign-ending of the case of *raf'* does not appear in any of the three cases. It is said that it is assumed to exist on each of the three long vowels.

v. But in the case of *Nasb*, the *fatḥah* vowel appears on the Wāw and the *Yā'*. You say: لَنْ يَدْعُوَ and لَنْ يَجْرِيَ ، but you say, لَنْ يَسْعَى .

vi. In the case of the *Jazm*, however, the three weak letters are simply deleted.

The vowel preceding the omitted long vowel survives. So, you say; لَمْ يَجْرِ ، لَمْ يَسْعَ and لَمْ يَدْعُ .

vii. To summarise, we may say.

(*a*)The *ḍammah* vowel, which is the sign of *Raf'* is to be assumed on all the long vowels coming at the end of the weak verb.

(*b*) The *fatḥah* vowel, the sign-ending of *Nasb* is to be assumed on the *Alif*, but it should appear on the *Yā'* and the *Wāw*.

(*c*) In the case of *Jazm*, the long vowel ending the weak verb is to be deleted; but the vowel preceding it should remain.

EXERCISES

1.—What is the Weak Verb ? Give examples.

2.—What is the case-ending of the Weak Verb in the cases of *Raf'*,*Nasb* and *Jazm* ? Illustrate by examples.

3.—Identify the cases and the sign-endings of the declinable verbs in the following examples :

Meaning	*Examples*
The noble person does not accept humiliation.	اَلْكَرِيمُ لَا* يَرْضَى بِالضَّيْمِ
We seek safety from God.	نَرْجُو مِنَ اللهِ الْعَافِيَةَ
Do not judge except with the truth.	لَا تَقْضِ اِلَّا بِالْحَقِّ
I love walking on the beach.	أُحِبُّ أَنْ أَمْشِيَ عَلَى الشَّاطِئِ
"And do not call with God another god".	« وَلَا تَدْعُ مَعَ اللهِ اِلٰهًا آخَرَ »
"And do not walk on the land boastfully".	« وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا »
Do not fear, (Fear not) exept God.	لَا تَخْشَ اِلَّا اللهَ
The child throws his toy on the floor .	اَلطِّفْلُ يَرْمِي لُعْبَتَهُ عَلَى الْأَرْضِ
We shall not accept but victory. (We shall only accept victory.)	لَنْ نَرْضَى اِلَّا بِالنَّصْرِ
Read a lot so that your knowledge grows.	اِقْرَأْ كَثِيرًا فَيَنْمُوَ عِلْمُكَ

* This is a negative لَا , not لَا النَّافِيَةُ .

LESSON 6

DECLENSION OF THE WEAK VERBS : II

B. When the Weak Verb is suffixed by a Pronoun.

Meaning	*Examples*
You (two) endeavour in the way of goodness.	(ا) أَنْتُمَا تَسْعَيَانِ فِى الْخَيْرِ
The (two) wise men endeavour in the way of goodness.	اَلْعَاقِلَانِ يَسْعَيَانِ فِى الْخَيْرِ
You endeavour in the way of goodness.	أَنْتُمْ تَسْعَوْنَ فِى الْخَيْرِ
The wise men endeavour in the way of goodness.	اَلْعُقَلَاءُ يَسْعَوْنَ فِى الْخَيْرِ
You, (fem.) endeavour in the way of goodness.	أَنْتِ تَسْعَيْنَ فِى الْخَيْرِ
You (two) invite to the party.	(ب) أَنْتُمَا تَدْعُوَانِ لِلِاحْتِفَالِ
The two men invite to the party.	اَلرَّجُلَانِ يَدْعُوَانِ لِلِاحْتِفَالِ
You invite to the party.	أَنْتُمْ تَدْعُونَ لِلِاحْتِفَالِ
The men invite to the party.	اَلرِّجَالُ يَدْعُونَ لِلِاحْتِفَالِ
You (fem.) invite to the party.	أَنْتِ تَدْعِينَ لِلِاحْتِفَالِ
You (two) throw the stone.	(ج) أَنْتُمَا تَرْمِيَانِ الْحَجَرَ
The two boys throw the stone.	اَلْوَلَدَانِ يَرْمِيَانِ الْحَجَرَ
You (men) throw the stone.	أَنْتُمْ تَرْمُونَ الْحَجَرَ
The boys throw the stone.	اَلْأَوْلَادُ يَرْمُونَ الْحَجَرَ
You (fem.) throw the stone.	أَنْتِ تَرْمِينَ الْحَجَرَ

Notes :

i. We have so far examined the case-ending of the weak verbs when they are free from the attached pronouns. Here we examine the problem when the weak verb is suffixed by the Dual *Alif*, the plural *Wāw* or the Fem. Singular *Yā'* in the patterns of the Five Verbs; and when the suffix pronoun is followed by a Nūn, forming what is called, The Five Examples.

ii. As for the sign-ending of The Five Examples of the Weak Verb, the problem is simple. From the examples given above, which are all in the case of *Raf'* as the verbs are not preceded by either the *Naṣb* or *Jazm* tools, the sign-ending is the survival of the *Nūn*. We may add that when these verbs are governed by a tool of *Naṣb* or *Jazm*, the case-ending is the omission of the *Nūn*.

iii. What matters here is the condition of the weak letters at the end of these verbs; i.e., whether the weak letter should survive with the suffix pronoun doer or should disappear and exactly what should happen in each case.

iv. In group (أ) above, the verb without the suffix was يَسْعَى, ending with a long vowel *Alif*. When the verb is suffixed by the Dual pronoun *Alif*, the radical long vowel *Alif* is converted into *Yā'*. Thus the verb reads : يَسْعَيَانِ

But when the suffix pronoun is the *Wāw* or the *Yā'* the *Alif* is omitted though the fatḥah preceding it remains. You say,

أَنْتِ تَسْعَيْنَ　　هُمْ يَسْعَوْنَ　　أَنْتُمْ تَسْعَوْنَ

v. In group (ب) the verb is يَدْعُو, ending with the weak *Wāw*. Like the *Alif*, the *Wāw* survives with the Dual pronoun *Alif* but disappears with the *Wāw* and *Yā'* pronouns. But the

ḍammah vowel preceding the *Wāw* is replaced by the *Kasrah* before the *Yā'* . You say :

أَنْتِ تَدْعِينَ ، أَنْتُمَا تَدْعُوَانِ ، هُمَا يَدْعُوَانِ ، أَنْتُمْ تَدْعُونَ ، هُمْ يَدْعُونَ

vi .In the last group, the Verb يَرْمِي ends with a *Yā'*.The fate of this *Yā'* is the same as that of the *Wāw*. It survives with the Dual pronoun *Alif* and is deleted when the verb is suffixed by the *Wāw* or the *Yā'* pronoun. You say :

أَنْتِ تَرْمِينَ ـ هُمْ يَرْمُونَ ـ أَنْتُمْ تَرْمُونَ ـ هُمَا يَرْمِيَانِ ـ أَنْتُمَا تَرْمِيَانِ

vii. It is relevant to add here that a fourth pronoun; namely, the Feminine Plural Nūn, may attach to the Imperfect verb as its doer. In this case, the verb is indeclinable, but the weak letter is not deleted. It just remains as it is, if it is a *Wāw* or a Yā'; but it is converted into Yā' if it is Alif. So you say :

اَلْبَنَاتُ يَسْعَيْنَ ـ اَلْبَنَاتُ يَدْعُونَ ـ اَلْبَنَاتُ يَرْمِينَ [1]

viii. We may summarise as follows :

(*a*) The sign-endings of the Five Examples of the Weak Verb are the same as those of the regular Five Verbs; namely the survival of the *Nūn* in *Raf'* and the deletion of the *Nūn* in *Naṣb* and *Jazm*.

(*b*) The weak letter itself, coming at the end of the Weak Verb, survives with the Dual pronoun *Alif*; but the weak *Alif* is to be converted into *Yā'*.

(*c*) When the suffix is the Plural pronoun *Wāw* or the *Fem.* Singular *Yā,'* the weak letter is deleted, but the vowel *fatḥah* survives if the deleted weak letter is the *Alif*.

1- These verbs do not belong to the Five Examples,although they look like them. Their weak letters are parts of the verbs, not pronouns.The Nun is not an added letter,but the pronoun doer.

EXERCISES

1.—What are the types of the attached pronouns which may suffix the Imperfect Verb ? Give examples.

2.—Explain whether the Imperfect Verb so attached is declinable or indeclinable; and its case-ending when it is declinable.

3.—What happens to the weak letter at the end of an Imperfect verb so attached ? Give examples.

4.—Suffix each of the following verbs with each of the four attached pronouns.

يَرْضَى : accepts . يَعْلُو : rises . يَمْشِي : walks.

5— (ا) اَلْعَاقِلُ يَنْهَى عَنِ السُّوءِ ، وَيَعْفُو عَنِ الْاِسَاءَةِ ، وَيَقْضِي بِالْعَدْلِ

(ب) أَنْتَ تَنْهَى عَنِ السُّوءِ ، وَتَعْفُو عَنِ الْاِسَاءَةِ ، وَتَقْضِي بِالْعَدْلِ

Convert each of the above two statements to :

The Feminine Singular

The Masculine Dual

The Feminine Dual

The Masculine Plural

The Feminine Plural

CHAPTER II

INDECLINABILITY OF THE PAST TENSE

CHAPTER II
INDECLINABILITY OF THE PAST TENSE

LESSON 7
THE PAST TENSE WITH A SOUND ENDING

Meaning	*Examples*		
ʿAlī treated Muhammad well.	عَلِيٌّ أَكْرَمَ مُحَمَّدًا	1	(ا)
And Muhammad treated him well.	وَمُحَمَّدٌ أَكْرَمَهُ	2	
Your father treated you well.	أَبُوكَ أَكْرَمَكَ	3	
And Muhammad treated us well.	وَمُحَمَّدٌ أَكْرَمَنَا	4	
And your brother treated me well.	وَأَخُوكَ أَكْرَمَنِي	5	
And ʿĀ'ishah treated you well.	وَعَائِشَةُ أَكْرَمَتْكَ	6	
The boys treated ʿAlī well.	اَلْأَوْلَادُ أَكْرَمُوا عَلِيًّا	7	(ب)
The (two) children treated ʿAlī well.	اَلْوَلَدَانِ أَكْرَمَا عَلِيًّا	8	
I treated ʿAlī well.	أَكْرَمْتُ عَلِيًّا	9	(ج)
We treated ʿAlī well.	أَكْرَمْنَا عَلِيًّا	10	
The girls treated ʿAlī well.	اَلْبَنَاتُ أَكْرَمْنَ عَلِيًّا	11	
I returned the trust to its people.	رَدَدْتُ الْأَمَانَةَ إِلَى أَهْلِهَا	12	(د)

(هـ) 13 زُرْتُ الْمَدِينَةَ أَمْسِ — I visited the town yesterday.

14 نِمْتُ قَلِيلاً بَعْدَ الظُّهْرِ — I slept a little in the after-noon.

15 بِعْتُ الدَّارَ رَخِيصَةً — I sold the house cheaply.

Notes :

i. Examine carefully the first six examples in the table above. You will find that أَكْرَمَ which is فِعْلٌ مَاضٍ always has the vowel *fatḥah* ending whether it is independent as in the first example; or suffixed by an Accusative pronoun as in the next five examples.

The suffix Accusative Pronoun, whether it indicates the First, the Second or the Third Persons, is regarded as alien to the verb although it is physically attached to the verb (1).

ii. In the next two examples أَكْرَمُوا and أَكْرَمَا the verb is also attached to its pronoun doer, which is unvowelled and the pronoun calls for a vowel before it that suits it. The plural Pronoun *Wāw* needs a *dammah* to precede it, and the Dual *Alif* requries the *fatḥah*. The latter, however, agrees with the basic vowel ending of the Perfect.

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(1) The fact that the vowel-ending of the verb is not subject to change can be further illustrated by such examples as the following :

إِنْ أَكْرَمَ عَلِيٌّ أَخَاهُ يُكْرِمْهُ أَبُوهُ

Here the verb أَكْرَمَ, in the conditional clause, is governed by إِنْ, which is a tool of *Jazm;* but it still retains its vowel-ending as if إِنْ is not there. The verb in the main clause, يُكْرِمْهُ, being مضارع responds to the function of إِنْ and has the *Sukūn* ending on the *Mim*. The only effect of إِنْ on the first verb is that it reverses its tense to the future.

iii. In the next three examples, the verb is attached to its doer which is a suffix vowelled pronoun; namely the *Tā'* in أَكْرَمْتُ; the نَـا, we' in أَكْرَمْنَا; and the Fem. Plural *Nūn* in أَكْرَمْنَ. In these cases the verb has the indeclinable *sukūn* ending(1).

iv. When the last consonant of a verb suffixed to a vowelled pronoun doer, is integrated with the preceding consonant, the integration is to be cancelled in order that the last consonant can have *sukūn*. The verb : رَدَّ, for example, was originally : رَدَدَ then the two *Dāls* were integrated and the first lost its vowel. If the integration is maintained with the suffix doer, it would not be possible to apply a *sukūn* to the last consonant, as two *sukūns* cannot come consecutively in one syllable. So, رَدَّ becomes : رَدَدْتُ in example No. 12 above.

v. If the verb which is suffixed by the vowelled pronoun doer is hollow, i.e., has a long vowel in the middle, like قَالَ, said' and نَامَ, slept', the middle vowel must be removed. The reason is that the last consonant has to have a *sukūn* and the long vowel is regarded as a *sukūn* and two *sukūns* cannot meet in one syllable. So it would be unacceptable to say : قَالْتُ or نَامْتُ. But we should say قُلْتُ and نِمْتُ. The consonant preceding the omitted vowel carries the *ḍammah* if the origin of the deleted *Alif* is *Wāw* and the verb is not of the pattern فَعِلَ يَفْعَلُ. This is like : قَالَ, said' صَامَ, fasted'; and عَادَ

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(1) The verb is more attached to its doer than it is to its Accusative; and when the doer is a suffix pronoun, the verb and the doer become like one word. Too many open syllables coming consecutively in one word are not very tolerable; and the *sukūn* before the vowelled doer pronoun provides a closed syllable. But the verb and the Accusative pronoun are regarded to be two separate words; and therefore the pronoun does not affect the vowel ending of the verb.

returned. The origin of the *Alif* here is said to have been *Wāw*, and the pattern of their verbs is فَعَلَ يَفْعُلُ The Imperfect of these verbs is يَقُولُ ، يَصُومُ and يَعُودُ and the verbal nouns are : قَوْلٌ ، صَوْمٌ and عَوْدٌ. Therefore, the Past Tense suffixed to its pronoun doer takes the ḍammah on the consonant preceding the delted vowel. You say : قُلْتُ ، صُمْتُ and عُدْتُ. But if the verb is of the pattern فَعِلَ يَفْعَلُ like : خَافَ 'feared' نَامَ 'slept' and خَالَ , thought; the preceding consonant carries the kasrah. So you say خِفْتُ ، نِمْتُ and خِلْتُ. The Imperfect of these verbs is يَخَافُ ، يَنَامُ and يَخَالُ. and their verbal nouns are خَوْفٌ ، نَوْمٌ and خَوْلٌ. The preceding consonant carries the *Kasrah* also if the origin of the deleted *Alif* is *Yā'*. So the verbs بَاعَ , sold طَابَ , became-good' and زَاغَ , doubted' become بِعْتُ ، طِبْتُ and زِغْتُمْ . The verbal nouns of these verbs are بَيْعٌ ، طِيبٌ and زَيْغٌ

vi. The above may be summarised as follows :

(*a*) The Arabic Past Tense, اَلْفِعْلُ الْمَاضِى , is always indeclinable, although the ending may vary when the verb is suffixed by its pronoun doer.

(*b*) When the verb is not suffixed by a pronoun doer, whether it is attached to an accusative pronoun or not, it always has the vowel *fatḥah* ending, like : ضَرَبَ ، عَلِمَ ، زَارَنَا.

(*c*) When the Past Tense is suffixed by the Third Person Masculine plural pronoun *Wāw*, it

has to have the *ḍammah* ending. With The Third Dual *Alif* suffix, the verb continues to have the fatḥah ending. This is like ضَرَبَا

(*d*) When the verb is suffixed by a vowelled pronoun doer, it has to have the *sukūn* ending, like ضَرَبْتُ ، عَلِمْتُ and زُرْتُ.

(*e*) When the last consonant of a verb suffixed by a vowelled pronoun doer is integrated, the integration is to be cancelled. This is like : شَدَدْتُ and مَرَرْتُ.

(*f*) If the verb so suffixed is hollow, i.e., having a middle long vowel *Alif* converted from an original *Wāw* or *Yā'*, the *Alif* is to be removed; and the vowel supposed to be that of the converted original letter applies to the preceding consonant.

EXERCISES

1.—What is the basic indeclinable ending of the Past Tense ? Give examples.

2.—What is the ending of the Past Tense :

When is it suffixed by an unvowelled Nominative Pronoun, and When is it suffixed by a vowelled Pronoun ? Give examples.

3.—Suffix each of the following verbs to the Third Person Masculine and Feminine Plurals :

عَـادَ : Returned

شَـقَّ : Split

جَـاءَ : Came

كَانَ : Was

سَـارَ : Walked

شَمَّ : Smelt

عَـامَ : Swam

LESSON 8

INDECLINABILITY OF THE PAST TENSE WITH A WEAK ENDING

Meaning	*Examples*	
Ibrahim escaped from the lion.	نَجَا اِبْرَاهِيمُ مِنَ الْأَسَدِ	(ا)
Sulayman judged with justice, (justly.)	قَضَى سُلَيْمَانُ بِالْعَدْلِ	
Khālid finished his work.	اِنْتَهَى خَالِدٌ مِنْ عَمَلِهِ	
'Uthmān agreed to the matter.	رَضِيَ عُثْمَانُ بِالْأَمْرِ	
'Alī behaved magnanimously in fighting.	سَرُوَ عَلِيٌّ فِي الْقِتَالِ	
We escaped from the lion.	نَجَوْنَا مِنَ الْأَسَدِ	(ب)
We judged (ruled) with justice.	قَضَيْنَا بِالْعَدْلِ	
We have finished our work.	اِنْتَهَيْنَا مِنْ عَمَلِنَا	
We accepted the matter.	رَضِينَا بِالْأَمْرِ	
We behaved with manliness in fighting	سَرُونَا فِي الْقِتَالِ	
The two boys escaped from the lion.	الْوَلَدَانِ نَجَوَا مِنَ الْأَسَدِ	(ج)
The two princes ruled with justice.	اَلْأَمِيرَانِ قَضَيَا بِالْعَدْلِ	
The two workers finished their work.	اَلْعَامِلَانِ انْتَهَيَا مِنَ الْعَمَلِ	
The two students accepted the matter.	اَلطَّالِبَانِ رَضِيَا بِالْأَمْرِ	
The two soldiers behaved magnanimously in fighting.	اَلْجُنْدِيَّانِ سَرُوَا فِي الْقِتَالِ	

Meaning	*Examples*	
The children escaped from the lion.	اَلْأَوْلَادُ نَجَوْا مِنَ الْأَسَدِ	(د)
The men ruled with justice.	اَلرِّجَالُ قَضَوْا بِالْعَدْلِ	
The workers finished their works.	اَلْعُمَّالُ انْتَهَوا مِنْ أَعْمَالِهِمْ	
People accepted the matter.	اَلنَّاسُ رَضُوا بِالْأَمْرِ	
The soldiers behaved magnanimously in fighting.	اَلْجُنُودُ سَرُوا فِي الْقِتَالِ	

Notes :

i.—The Verbs in the first five sentences, Nos. 1. 5, are Weak verbs. The last radical in the first three : نَجَا ، قَضَى and اِنْتَهَى is an *Alif*. The fourth : رَضِيَ has a *Yā'* and the fifth, سَرُوَ has a *Wāw*.

The *Alif*, being a long vowel – not a consonant – cannot accept a short vowel; and therefore the *fatḥah* ending of the Past Tense is assumed, مُقَدَّرَة , over the *Alif*.

But the *Yā'* in رَضِيَ , and the *Wāw* in سَرُوَ , are not long vowel but merely weak consonants; therefore the *fatḥah* appears on each of them.

In other words, the weak verb of the Past Tense which is free from Nominative pronoun suffixes, has the indeclinable *fatḥah*-ending, assumed in the case of the *Alif* but appearing on the Wāw and the Yā'.

ii.—When the weak verb is attached to a vowelled pronoun doer, namely the pronoun *Tā'* or *Nūn*, the indeclinable ending is the *Sukūn*. When the end of the verb is *Wāw* or *Ya'*, the *sukūn* is effected by removing their vowel, and they themselves become long vowels.

So, رَضِيَ becomes رَضِيتُ or زَضِينَا ; and سَرُوَ becomes سَرُوتُمْ or سَرُونَ , etc... But when the end is *Alif*, which is already a long vowel, something has to be done so that the impact of the suffix doer can be felt.

The *Alif*, if it is a third in the verb, is to be converted into a *Wāw* or a *Yā*, depending on its origin, and pronounced with sukūn. If the Alif is fourth or more, it is to be converted into *Ya'* only. Thus, دَعَا becomes دَعَوْتُ ، قَضَى becomes قَضَيْتُ and اِنْتَهَى becomes اِنْتَهَيْتُ .

iii.—When the weak verb is suffixed by the dual *Alif*, the verb has to have the clear fatḥah-ending, but the *Alif* should be converted into *Wāw* or *Yā'* as explained in the previous clause. So :

دَعَا becomes دَعَوَا ؛ قَضَى becomes قَضَيَا ؛ اِنْتَهَى becomes اِنْتَهَيَا ؛ سَرُوَ becomes سَرُوَا and رَضِيَ becomes رَضِيَا .

iv.—When the Weak Verb is suffixed by the Third Person Masculine Plural Pronoun doer Wāw, the weak letter is removed and the vowel preceding the removed *Alif* remains. So you say,

هُمْ دَعَوْا ، هُمْ قَضَوْا ، هُمُ انْتَهَوْا ، هُمْ سَرُوا and هُمْ رَضُوا .

v.—So we may summarise the above as follows :

(*a*) The Past Tense is always indeclinable.

(*b*) Its ending, when it is free from a doer suffix, is the *fatḥah* vowel, whether its last radical is sound or weak.

(*c*) When the last radical is a long vowel *Alif*, however, the *fatḥah* is not clear but is assumed; like دَعَا ، قَضَى ، اِنْتَهَى .

(*d*) When the verb is suffixed to the Dual pronoun *Alif*, the ending continues to be a clear *fatḥah*, even when the verb is weak with a long vowel Alif. This Alif is to be converted into *Wāw* if it is orginally converted from *Wāw;* otherwise it becomes a *Yā'* So we say :

دَعَوَا ، قَضَيَا and اِنْتَهَيَا .

(*e*) But when the verb is suffixed by the Plural Pronoun *Wāw*, the ending becomes the *ḍammah* to suit the *Wāw*. You say, كَتَبُوا ، رَدُّوا ، قَالُوا ، بَاعُوا . If the verb in this case is weak, it also loses its weak letter; but the *fatḥah* preceding the Alif remains. So, سَرُوَ and رَضِيَ become سَرُوا and رَضُوا ; but قَضَى ، دَعَا and اِنْتَهَى become دَعَوْا ، قَضَوْا and اِنْتَهَوْا .

(*f*) When the Verb is suffixed by Nominative vowelled Pronoun the ending is the *sukūn*. So كَتَبَ becomes كَتَبْتُ . If the last radical is integrated, cancel the integration. So رَدَّ becomes رَدَدْتُ . If the verb is hollow, i. e., with a middle Alif converted from an original *Wāw* or *Yā'*, delete the *Alif* and apply a *ḍammah* or *kasrah* to the preceding consonant as explained above. So, قَالَ ، نَامَ and بَاعَ become قُلْتُ ، نِمْتُ and بِعْتُ . If the verb is Weak with a long vowel *Alif*, the Alif is to become *Wāw* or *Yā'*, in the manner explained in here. So, دَعَا ، قَضَى and اِنْتَهَى become دَعَوْتُ ، قَضَيْتُ and اِنْتَهَيْتُ .

(g) The above may be summarised in the following table :

No suffix	Dual Alif	Pronoun Wāw	Vowelled Pronoun
كَتَبَ	كَتَبَا	كَتَبُوا	كَتَبْتُمْ
رَدَّ	رَدَّا	رَدُّوا	رَدَدْتُمْ
قَالَ	قَالَا	قَالُوا	قُلْتُمْ
نَامَ	نَامَا	نَامُوا	نِمْتُمْ
بَاعَ	بَاعَا	بَاعُوا	بِعْتُمْ
دعَا	دعَوَا	دعَوْا	دَعَوْتُمْ
قَضَى	قَضَيَا	قضَوْا	قَضَيْتُمْ
اِنْتَهَى	انتهَيَا	اِنتهَوْا	اِنْتَهَيْتُمْ
سَرُوَ	سرُوَا	سَرُوا	سَرُوتُمْ
رَضِيَ	رضِيَا	رَضُوا	رَضِيتُمْ

EXERCISES

1.—Explain with examples what happens to the Weak Past Tense :

(*a*) When it is suffixed by the Dual Alif.

(*b*) When it is suffixed by the Plural Wāw.

(*c*) When it is suffixed by a vowelled Nominative Pronoun.

2.— سَعَى – دَنَـا – هَدَى – وَعَى – نَسِيَ – أَصْغَى – دَعَـا – سَمَا

Suffix each of the above verbs by :

(*a*) The Dual Alif,

(*b*) The Plural Wāw, and

(*c*) The Feminine Plural Nūn.

CHAPTER III
INDECLINABILITY OF THE IMPERFECT

LESSON 9

IMPERECT INDECLENSION AND ITS SIGN-ENDING

Meaning	*Examples*	
The girls play.	اَلْبَنَاتُ يَلْعَبْنَ	1
The girls will not play tomorrow.	اَلْبَنَاتُ لَنْ يَلْعَبْنَ	2
The girls did not play yesterday.	اَلْبَنَاتُ لَمْ يَلْعَبْنَ أَمْسِ	3
The girls accept the matter.	اَلْبَنَاتُ يَرْضَيْنَ بِالْأَمْرِ	4
The girls invade the offices.	اَلْبَنَاتُ يَغْزُونَ الْمَكَاتِبَ	5
The girls run on the grass.	اَلْبَنَاتُ يَجْرِينَ عَلَى الْعُشْبِ	6
You must play football tomorrow.	لِتَلْعَبَنَّ الْكُرَةَ غَدًا (أَوْ لِتَلْعَبَا) *v.*	7
Do not play football after tomorrow.	لَا تَلْعَبَنَّ الْكُرَةَ بَعْدَ غَدٍ (أَوْلَا تَلْعَبَا)	8
Do not seek to do evil.	لَا تَسْعَيَنَّ فِي الشَّرِّ	9
Do not walk on the ice...	لَا تَمْشِيَنَّ عَلَى الثَّلْجِ	10
Do not be alone with a woman unrelated to you.	لَا تَخْلُوَنَّ بِالْمَرْأَةِ الْأَجْنَبِيَّةِ	11

Notes :

i. We learned earlier that اَلْفِعْلُ الْمُضَارِعُ is declinable unless it is annexed to the Third Person Fem. Plural *Nūn* or to the emphatic *Nūn*. The Mudāri‘ verbs in the above examples have either of these *Nūns* and are therefore indeclinable.

ii. In the first six examples the verb is suffixed by the Fem. Pronoun *Nūn* and has the fixed ending of *sukūn*. The verb in the first example would otherwise be in the case of *Raf'*, because the verb is not preceded by a tool of *Naṣb* or a tool of *Jazm*. Yet, it does not have the *dammah*-ending but the indeclinable *sukun* because of the vowelled pronoun suffix. In the next example, No. 2, the verb is governed by a tool of *Naṣb*. Yet the verb does not respond to it because of the same reason. In the third example, the verb is introduced by a tool of *Jazm;* but it is ineffective. The *sukun* on the verb is the indeclension sign.

iii. The next three examples Nos. 4/6, have weak verbs, and we see that the *Sukūn*–ending is maintained. The weak *Alif* of يَرْضَى is converted into *Ya'*, يَرْضَيْنَ with a clear *sukun* on it. The *Waw* of يَغْزُو and the *Ya'* of يَجْرِى survive. So we say يَغْزُونَ and يَجْرِينَ

iv. The verbs in the next five examples, 7–11, are suffixed by a *Nūn*, called نُونُ التَّوْكِيدِ، "*The Nun* of Emphasis". The use of this style for emphasis is not very frequent, but it is useful to study it for the understanding of classical texts. We note that the verb has always the *fatḥah* ending with this emplatic *Nun*, no matter what tools may govern the verb. In example 7, the verb could be in the *Raf'* case, as it is not governed by a *Naṣb or Jazm* tool; yet it does not have a *dammah* but a *fatḥah* on account of the *Nūn*. The *Lām* which introduces the verb in this example, لَتَلْعَبَنَّ , is an added emphasis.

In the last four examples, the verb is introduced by لَا , a *Jazm* tool, but it has no effect on the ending of the verb. The weak ends of the weak verbs also survive in the same manner as they do in the case of the Fem. Nun and the Dual *Alif*.

v. Thus we say briefly :

(*a*) The Imperfect Verb, الْفِعْلُ الْمُضَارِعُ , is indeclinable when it is suffixed by the Feminine Pronoun *Nūn* or the Emphatic *Nun*.

(*b*) When this verb is suffixed by the Fem. Pronoun *Nūn*, the indeclinable ending is *sukūn*. So we say يَلْعَبْنَ ، يَرْضَيْنَ ، يَغْزُونَ and يَجْرِينَ .

(*c*) When it is suffixed by the Emphatic Nūn, the indeclinable ending is the *fatḥah* vowel. We say لِتَلْعَبَنَّ ، لِتَسْعَيَنَّ ، لِتَغْزُوَنَّ and لِتَجْرِيَنَّ

(*d*) With the Fem.. *Nūn*, as well as the Emphatic *Nūn*, as it is with the Dual *Alif*, the Weak letters of the Weak Verbs survive and the *Alif* converts into a *Yā'* to carry a clear *sukūn* or the clear *fatḥah*.

EXERCISES

1.—When does indeclinability apply to the Imperfect ?

2.—What is the indeclinable ending of the Imperfect ?

Give examples.

3.—Suffix the following verbs first by the Emphatic Nun and then by the Feminine Nūn :

يُصْغِي ، يَسْعَى ، يَرْمِي ، يَمْشِي ، يَعْلُو ، يَعْفُو

4.— اَلْمُجِدُّ يَرْقَى وَيَسْمُو وَيَنَالُ مَا يَبْتَغِي بِالْجِدِّ وَالْأَدَبِ

Convert this sentence into :

(*a*) The Feminine Singular.

(*b*,*c*) The Masculine and the Feminine Dual.

(*d*,*e*) The Masculine and Feminine plural.

LESSON 10

THE EMPHATIC NŪN AND THE FIVE VERBS

S. Fem. Yā'	*M. Plural Wāw*	*Dual Alif Suffi*
لَا تَكْذِبِنَّ	لَا تَكْذِبُنَّ	لَا تَكْذِبَانِّ
لَا تَسْعَيِنَّ	لَا تَسْعَوُنَّ	لَا تَسْعَيَانِّ
لَا تَمْشِنَّ	لَا تَمْشُنَّ	لَا تَمْشِيَانِّ
لَا تَخْلِنَّ	لَا تَخْلُنَّ	لَا تَخْلُوَانِّ

Notes :

i. We recall that the Five Verbs are imperfect verbs suffixed by the pronoun doer which is a Dual Alif or a Plural *Wāw* or a Feminine *Yā'*. Sometimes these verbs are also suffixed by the Emphatic *Nūn*, as in the above examples.

ii. We must immediately realise that the verb in these cases is not indeclinable. The existence of the *Nūn* makes no effect on the verb; as the *Nūn* is separated from the verb by the pronoun.

iii. What happens then to the pronoun in these verbs ? The pronoun is actually a long vowel considered as a *sukūn*. The Emphatic *Nūn* is unvowelled or an integrated *Nūn;* and two *sukūns* do not meet in one syllable.

iv. As we see from the examples, the *Dual Alif* survives with the Emphatic Nūn, whether the verb is sound like : تَكْذِبَانِّ , or weak, like ; تَسْعَيَانِّ . تَمْشِيَانِّ and تَخْلُوَانِّ .

But the Plural *Wāw* and the Fem. *Yā'* are deleted when the verb is sound, or is weak with a *Waw* or Yā' ending. You say : تُكَذِّبُنَّ and تُكَذِّبِنَّ ؛ تَمْشُنَّ and تَمْشِنَّ and تَخْلُنَّ and تَخْلِنَّ , deleting the pronouns *Wāw* and the *Yā'* to avoid the meeting of two sukūns. However, the *dammah* which preceded the *Wāw*, or the kasrah which preceded the Yā' remains, calling attention to the deleted letter; otherwise the verb would read, e. g., تُكَذِّبَنَّ which looks like Masculine Singular with the indeclinable *fatḥah*- ending in response to the Emphatic *Nūn* directly connected to the verb.

In the case of the Dual Alif, this confusion could not be avoided if the Dual Alif is deleted, since the preceding vowel is the fathah. Therefore, the meeting of the two *sukūns* is tolerated here.

v. When the end of the weak verb is an Alif, the Plural Wāw survives carrying a dammah, and the Feminine Yā' survives carrying a kasrah, in order to maintain the fatḥah before the deleted weak Alif. So you say : تَسْعَوُنَّ and تَسْعَيِنَّ , but تَخْلُنَّ and تَخْلِنَّ and تَمْشُنَّ and تَمْشِنَّ .

EXERCISES

1.—Why does the Dual Alif in the Imperfect always survive before the Emphatic Nūn, whereas the Plural Wāw and the Feminine Yā' are normally deleted ?

2.—When does the Plural Wāw and the Feminine Yā' survive before the Emphatic Nūn ? Account for this survival, and illustrate by examples. What vowel should each of them carry ?

3.— (ا) وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ ، وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا

(ب) وَلَا تَدْعُ مَعَ اللهِ إِلَهًا آخَرَ

Apply the Emphatic Nūn to these texts, addressing :

The Masculine Singular,

The Feminine Singular,

The Dual,

The Masculine Plural,

The Feminine Plural.

CHAPTER IV

INDECLINABILITY OF THE IMPERATIVE

CHAPTER IV

INDECLENSION OF THE IMPERATIVE فِعْلُ الْأَمْرِ

LESSON 11

THE IMPERATIVE WITH A SOUND ENDING

(ا)

1	اُكْتُبْ دَرْسَكَ	Write your lesson !
2	رُدَّ كِتَابِى (أَوْ : اُرْدُدْ كِتَابِى)	Return my book !
3	قُلْ قَوْلًا حَقًّا	Say a true saying !
4	بِعْ بَيْعًا عَدْلًا	Sell a fair selling !
5	نَمْ مُبَكِّرًا	Sleep early ! (Go to sleep early !)
6	اِسْأَلْ عَنِ الْخَبَرِ (أَوْ : سَلْ عَنِ الْخَبَرِ)	Ask about the news !
7	اُؤْمُرْ بِالْمَعْرُوفِ (أَوْ : مُرْ بِالْمَعْرُوفِ)	Command the good deed !
8	اُكْتُبْنَ دَرْسَكُنَّ	Write (you girls) your lesson !
9	اُكْتُبَنَّ دَرْسَكَ	Write necessarily your lesson !
10	اُكْتُبَا دَرْسَكُمَا	Write (O you two) your lesson !
11	اُكْتُبُوا دَرْسَكُمْ	Write (O you boys) your lesson !
12	اُكْتُبِى دَرْسَكِ	Write (O you girl) your lesson !

Notes :

i. The above 12 examples begin with Imperative Verbs, all of which are "Sound" verbs; i.e., with a sound, not weak, letter at the end. The first seven verbs are free from a doer suffix. The next example, 8, is suffixed by the Feminine *Nūn;* the next, is suffixed by the Emphatic *Nūn;* and the next three are suffixed by the Dual *Alif*, the Plural *Wāw* and the Fem. *Yā'* respectively.

ii. The Imperative is always indeclinable; it is never declined. The ending of the sound Imperative may be vowelled three different ways :

(*a*) The *sukūn* in two cases :

1. When the verb is free from any suffix, as we see in the first seven examples, like اُكْتُبْ , بِعْ , etc...

2. When the verb is suffixed by the Fem. Nūn, like اُكْتُبْنَ .

(*b*) The *fathah* vowel when the verb is suffixed by the Emphatic *Nūn*, like اُكْتُبَنَّ .

(*c*) The omission of the *Nūn* which follows the suffix, *namely* : the Dual *Alif*, the Plural *Wāw* and the Fem. *Yā'* as in اُكْتُبَا ، اُكْتُبُوا and اُكْتُبِي which would have otherwise read اُكْتُبُونَ ، اُكْتُبَانِ and اُكْتُبِينَ . These three verbs belong to the Five Verbs; but the Imperative applies only to the Second Person, not to the Third Person.

iii. When the Imperative has the *sukūn*-ending, certain features have to be noted; namely :

1. When the final radical is integrated in the prevous letter, the integration is to be concelled. So, the Imperative of رَدَّ is اُرْدُدْ , as you say in the Past Tense رَدَدْتُ , and in the Imperfect case of *Jazm* : لَمْ يَرْدُدْ . However, integration is a possible alternative in the case of the Imperative and the Imperfect. So you may say, if you prefer : رُدَّ and لم يَرُدَّ .

2. When the verb is hollow, the middle weak letter is to be deleted. So the imperative of قَالَ ، بَاعَ and نَامَ is : قُلْ ، بِعْ and نَمْ ; as you say in the suffixed Past Tense : قُلْتُ ، بِعْتُ and نِمْتُ and in the Imperative Jazm : لَمْ يَقُلْ ، لم يَبِعْ and لم يَنَمْ .

EXERCISES

1.—What is the basic sign-ending of the Sound Imperative ? Illustrate.

2.—What are the other sign-endings of the Imperative ? When do they apply ? Illustrate by examples.

3.—Explain, with examples, what happens to the hollow and the integrated Imperative Verbs.

4.—(a) Address with the following sentences the Feminine Singular, the Masc. and Fem. Dual and the Masculine and Feminine Plural :

اِجْتَهِدْ فِى عَمَلِكَ ، نَمْ مُبَكِّرًا وَقُمْ مِنْ نَوْمِكَ مُبَكِّرًا

(*b*) Suffix the verbs with the Emphatic Nūn, applying the sign endings.

LESSON 12

THE IMPERATIVE WITH A WEAK ENDING

Examples

A.—Without the Dual Alif, the Plural Waw or the Fem. Yā' :

اِسْعَ	اِسْعَيَنَّ	اِسْعَيْنَ
اِمْشِ	اِمْشِيَنَّ	اِمْشِينَ
اُدْعُ	اُدْعُوَنَّ	اُدْعُونَ

B.—With the Dual Alif, the Plural Wāw or the Fem. Yā' :

اِسْعَيَا (اِسْعَيَانِّ)	اِسْعَوْا (اِسْعَوُنَّ)	اِسْعَىْ (اِسْعَيِنَّ)
اِمْشِيَا (اِمْشِيَانِّ)	اِمْشُوا (اِمْشُنَّ)	اِمْشِى (اِمْشِنَّ)
اُدْعُوَا (اُدْعُوَانِّ)	اُدْعُوا (اُدْعُنَّ)	اِدْعِى (اِدْعِنَّ)

Notes :

i. The above table shows the forms of the Imperative of the weak verbs, when the verb is free from any suffix; then when it is suffixed by the Emphatic *Nūn*, then by the Fem. *Nūn*,then by the dual Alif, (alone and with the Emphatic *Nūn*,) then by the Plural Wāw, (alone or with the Emphatic Nūn,) and then with the Fem. *Yā'*, (alone or with the Emphatic Nūn.)

ii. The ending of the Imperative of the Weak Verb, as can be seen from the table, is :

(*a*) The omission of the weak letter when the verb is free from suffixes. So you do not say :

اُدْعُ and اِمْشِ اِسْعَ : but اُدْعُو or امْشِى اِسْعَى

(*b*) The *fatḥah* vowel on the weak letter, when the verb is atached to the Emphatic *Nūn*. You say : اُدْعُوَنَّ اِمْشِيَنَّ اِسْعَيَنَّ

(*c*) The *sukūn*, when the verb is attached to the Fem. Nūn, as in : اِسْعَيْنَ اِمْشِينَ and اُدْعُونَ

(*d*) The omission of the *Nūn*, when the verb is attached to the Dual *Alif*, the Plural *Wāw* or the Fem. *Ya'*. You say, اِسْعَيَا ، اِمْشُوا and اُدْعِى

In other words, the sign-ending of the Imperative, sound or weak, is the *fatḥah* when the verb is attached to the Emphatic *Nūn;* the *sukūn* when the verb is attached to the Fem. *Nūn;* and the omission of the Nūn when the verb is attached to the Dual *Alif*, the Plural *Wāw* or the Fem. *Yā'*. In all these cases, except when the verb is attached to a Plural Wāw or a Fem. Ya', the weak letter of the weak verbs survives; and the *Alif* is changed into *Yā'*. But when the Imperative is not suffixed by the Emphatic Nūn or any pronoun doer the sign-ending is the *sukūn* in the sound Imperative and the omission of the weak letter in the weak verbs.

iii. The Plural *Wāw* and the Fem. *Yā'* attached to the Imperative and followed by the Emphatic Nūn are omitted except when the verb has the weak Alif ending. In the latter case, the Wāw survives with a ḍammah vowel and the Yā' survives with a kasrah vowel. So, you say :

اُكْتُبِنَّ ـ اُدْعِنَّ اِمْشِنَّ for a girl. اُكْتُبُنَّ ـ اُدْعُنَّ ـ اِمْشُنَّ for men, and

But you say : اِسْعَوُنَّ and اِسْعَيِنَّ

The Dual Alif, on the other hand, survives in all cases. So you say :

اُكْتُبَانِّ ـ اِسْعَيَانِّ ـ اُدْعُوَانِّ ـ امْشِيَانِّ

EXERCISES

1.—Explain with examples the sign-endings of the Imperative weak verb :

(*a*) When it is free from suffixes.

(*b*) When it is suffixed by the Fem. *Nūn*.

(*c*) When it is suffixed by the Emphatic *Nūn*.

(*d*) When it is suffixed by the Dual Alif, the Plural *Wāw* or the Fem. *Yā'*.

2.—Explain what happens to the Nominative pronoun suffix with the Imperative when the verb is also suffixed by the Emphatic *Nūn*.

3.—Attach the following verbs to the Emphatic and Feminine *Nūns*, and to the Dual Alif, the Plural Wāw and Feminine Yā'.

مُرْ بِالْمَعْرُوفِ

اِنْهَ عَنِ السُّوءِ

اُدْعُ اِلَى الْخَيْرِ

SECTION B
DECLINABLE AND INDECLINABLE NOUNS

CHAPTER I
INDECLINABLE NOUNS

LESSON 13

INDECLINABLE NOUNS

Who (is) the brother of Ḥāmid ?	مَنْ أَخُو حَامِدٍ ؟	-1
To whom (is) this house ?	لِمَنْ هٰذَا الْبَيْتُ ؟	-2
We felt sorry when our friend left us.	أَسِفْنَا لَمَّا فَارَقَنَا صَدِيقُنَا	-3
Whoever speaks the truth (is) successful.	اَلَّذِى يَصْدُقُ نَاجِحٌ	-4
People respect him who says the truth.	يَحْتَرِمُ النَّاسُ الَّذِى يَصْدُقُ	-5
These students are hard-working.	هٰؤُلَاءِ الطُّلَّابُ مُجْتَهِدُونَ	-6
We treated these students well.	أَكْرَمْنَا هٰؤُلَاءِ الطُّلَّابَ	-7
Take this pen.	خُذْ هٰـذَا الْقَلَمَ	-8
Where is 'Alī's house ?	أَيْنَ بَيْتُ عَلِيٍّ ؟	-9
Where did you come from ?	مِنْ أَيْنَ حَضَرْتَ ؟	-10

Notes :

1. We defined the term "noun" as a word indicating, describing, referring to or explaining the condition of a person, an animal or a thing. It therefore covers the adjectives, the adverbs and the pronouns. We also divided these categories of the Arabic noun into two major divisions; "The Clear Noun" and "The Pronoun". The clear nouns cover the Noun, the Adjectives

and the Adverbs. The Pronoun, on the other hand, covers the Personal Pronouns, the Demonstrative Pronouns, the Relative Pronouns, the Interrogative Pronouns and the Conditional Pronouns.

ii. All clear nouns are declinable(1); the type of the declension of the noun depends upon its function and its relationship to other words in the sentence. If it serves as a subject or predicate in a nominal sentence, for example, the noun is said to be in the Nominative case, having normally the vowel dammah ending. If it is the object of a verb, it is Accusative with a fathah ending.

If it is the second noun in a construct phrase or prefixed by a preposition it is said to be in the Genetive case, normally having the vowel kasrah-ending. We shall learn more about these cases of declension.

iii. On the other hand, all types of the pronoun are indeclinable. Each term has a fixed ending, no matter what its case may be. In the above examples, there are pronouns repeated more than once, but their ending does not change. These repeated pronouns are :.

مَنْ ـ نَـا ـ اَلَّذِى ـ هٰؤُلَاءِ ـ هٰـذَا ـ أَيْنَ

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(1) There are however few exceptions. One is the word أَمْسِ 'Yesterday' with a kasrah as an indeclinable ending when it is free from the definite article. Another is the term قَبْلُ 'before,' and بَعْدُ 'after', when they are related to an assumed point of time and are thus not annexed. The indeclinable sign then is the dammah. When they are annexed, they are declinable You say. قَبْلَ الْعُطْلَةِ 'before the holiday', and مِنْ بَعْدِ الْمَعْرَكَةِ 'after the battle'.

The Interrogative pronoun : مَنْ occurs in the first sentence in the Nominative case, and in the second Sentence in the Genetive Case; yet it has the same *sukūn* ending. The Personal Pronoun نَـا occurs in the third sentence three times : first as Nominative, then as Accusative and then as Genetive; yet it has the same form. The Relative Pronoun اَلَّذِى is Nominative in Sentence 4, and Accusative in Sentence 5; the Demonstrative Pronoun هٰذَا is Nominative in 2 and Accusative in 8, and هٰؤُلَاءِ is Nominative in 6 and Accusative in 7; and the Interrogative أَيْنَ is Nominative in 9 and Genetive in 10. But we see the ending of each of these terms retained in all cases; whether it is the vowel *fatḥah*, *kasrah* or *dammah*, or a clear *sukūn* or a long vowel.

iv. Thus we may summarise the above as follows :

(*a*) All the pronouns are indeclinable; each word assuming an unchangeable ending.

(*b*) The ending may be :

1. The *fatḥah* vowel, like : أَيْنَ ، أَنْتَ

2. The *dammah* vowel, like : نَحْنُ

3. The *kasrah* vowel, like : هٰؤُلَاءِ ، أَنْتِ

4. A clear *sukūn*, like : أَنْتُمْ ، مَنْ ؟ كَمْ ؟

5. A long vowel *Alif*, like : أَنْتُمَا ، هُمَا ، هٰذَا

6. A long vowel *Yā'*, like : اَلَّتِى ، اَلَّذِى

The suffix *Alif-Nūn* in the Nominative semi-Dual : اَللَّتَانِ ، اَللَّذَانِ ، هٰتَانِ ، هٰذَانِ

8. The suffix *Yā'* – *Nūn* in the Accusative semi-Dual : اَللَّتَيْنِ ، اَللَّذَيْنِ ، هَاتَيْنِ ، هٰذَيْنِ

9. The *Yā'* – *Nūn* always in the semi-sound Masculine Plural. اَلَّذِينَ[1]

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(1) Thus, the Nominative Relative Pronouns : اَللَّذَانِ and اَللَّتَانِ become اَللَّذَيْنِ and اَللَّتَيْنِ in the Accusative and Genetive cases, as we learned earlier. Also the Demonstrative Pronouns هَاذَانِ and هَاتَانِ become هٰذَيْنِ and هَاتَيْنِ . Nevertheless, authors of grammar, however, do not consider these changes as declension, because these words are semi-Dual and not Dual in the real sense; as much as the term اَلَّذِينَ is semi-sound Masculine plural. If you delete the suffixes of these terms, you are not left with a singular. They are actually parts of the words, not real suffixes. Therefore, the scholars of grammar in order to generalise the rules of indeclinability to all the pronoun terms, claim that these combinations which look like suffixes are the indeclinable endings of these terms.

EXERCSIES

1.—What are the indeclinable categories of noun ?

2.—What are the terms in which the indeclinable ending is *Alif-Nūn* ?

3.—What are the terms in which the indeclinable ending is *Ya'-Nūn* ?

4.—Give examples for indeclinable terms in which the indeclinable ending is the fathah, others with kasrah and others with a dammah.

CHAPTER II
DECLENSION OF NOUNS

(a) THE NOMINATIVE CASE الرفع

CHAPTER II
DECLENSION OF NOUNS
(a) THE NOMINATIVE CASE
الرفع
LESSON 14
"CATEGORIES AND SIGN-ENDINGS OF NOMINATIVE NOUNS"

A) A noun assumes the Nominative case when it is one of the following catergories :

1— اَلْفَاعِلُ , "The Doer, (subject,) of a verb".

2— نَائِبُ الْفَاعِلِ , "The Substitute of a Doer".

3— اَلْمُبْتَدَأُ , "The subject of a Nominal sentence".

4— اَلْخَبَرُ , "The Predicate of a Nominal sentence".

5— اِسْمُ كَانَ وَأَخَوَاتِهَا , "The Noun of كَانَ and its sisters".

6— خَبَرُ اِنَّ وَأَخَوَاتِهَا , "The Predicate of اِنَّ and its sisters".

B) The sign-endings of the Nominative case, اَلرَّفْعِ , are :

(1) (2)

1.—A clear dammah in اَلصَّحِيح ; i.e., the Singular and Broken Plural with a sound final radical, like the words : اَلطَّالِبُ in حَضَرَ اَلطَّالِبُ and اَلْأَوْلَادُ in حَضَرَ الْأَوْلَادُ

(3) The sound feminine plural

2.—An assumed *ḍammah*, in :

i. اَلْمَقْصُورُ ; i.e., a noun the last radical of which is a long vowel *Alif*, like رِضَا in حَضَرَ رِضَا . (In this case the *ḍammah* is said to be assumed over the *Alif*.)

ii. اَلْمَنْقُوص ; i.e., a noun the last radical in which is *Yā'*, like اَلْقَاضِي , 'The judge", in حَضَرَ الْقَاضِي (The ḍammah is here assumed over the *Yā'*).[1]

3.—A suffix *Alif* in the Dual noun, like اَلْوَلَدَانِ and اَلْبِنْتَانِ in : حَضَرَ الْوَلَدَانِ and حَضَرَتِ الْبِنْتَانِ

4.—A suffix *Wāw* in the following :

i.—The Sound Masculine Plural, like : أَفْلَحَ الْمُؤْمِنُونَ

ii. The Five Nouns(2), when they are annexed, namely :

أَبٌ	"Father", like :	جَاءَ أَبُوكَ
أَخٌ	"Brother", like	جَاءَ أَخُوكَ
حَمٌ	"Father-in-law", like :	حَضَرَ حَمُوكَ
فُو	"Mouth", like :	طَابَ فُوكَ
ذُو	"Owner of" like :	هٰذَا ذُو مَال

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(1) Compare اَلْمَقْصُور and اَلْمَنْقُوص with the Weak Verbs.

(2) Compare the Five Nouns with the Five Verbs.

EXERCISES

1.—Name the categories of Nominative nouns.

2.—When is the dammah used as a noun Nominative-ending ?
When is it clear and when is it assumed ? Give examples.

3.—Define the terms اَلصَّحِيحُ ، اَلْمَقْصُورُ and اَلْمَنْقُوصُ
Give three examples of each, using these in different sentences.

4.—When does the *Alif* serve as a substitute for the *ḍammah* in the Nominative noun ? Give three examples.

5.—When does the *Wāw* serve as a substitute for the *ḍammah*-ending in the Nominative noun ? Give examples.

6.—What are the Five Nouns ? When do they have the *Wāw* as a substitute for the *ḍammah*-ending ?

7.—Identify the nouns in the Nominative case and their endings, in the following texts :

نَامَ الْوَلَدُ "The boy slept"

يَلْعَبُ الْأَوْلَادُ "The boys play"

فَازَ أَبُوكَ "Your father has won"

يَضْحَكُ أَخُوكَ "Your brother laughs"

فُوكَ جَمِيلٌ "Your mouth is beautiful"

حَمُو عَلِيٍّ مُهَذَّبٌ "Ali's father-in-law is a fine man"

ذُو الْأَدَبِ مُحْتَرَمٌ "He who has politeness is respected"

LESSON 15

THE DOER : الفـاعل

Meaning	*Examples*	
The sparrow flew.	طَارَ الْعُصْفُورُ	-1
The plant grew.	نَمَا الزَّرْعُ	-2
The believers succeed.	يُفْلِحُ الْمُؤْمِنُونَ	-3
I passed the test.	نَجَحْتُ فِي الاِمْتِحَانِ	-4
The boy plays.	اَلْوَلَدُ يَلْعَبُ	-5
The two girls talk.	اَلْبِنْتَانِ تَتَحَدَّثَانِ	-6
You gain.	أَنْتَ تَرْبَحُ	-7
Be sincere in your work !	أَخْلِصْ فِي عَمَلِكَ	-8

Notes :

i. The Doer is a noun denoting the actor of the verb or the agent involved in the act indicated by the verb, always coming after the verb. In the first example above, طَارَ الْعُصْفُورُ , the noun اَلْعُصْفُورُ is responsible for the act; namely : flying. But in the next example; نَمَا الزَّرْعُ , the noun : اَلزَّرْعُ does not itself produce the act of growing but merely grows. Yet, it is called the Doer, اَلْفَاعِلُ .

ii. In the first three examples,the Doer is a clear noun,Singular or otherwise. In example 4, نَجَحْتُ the Doer is the pronoun تُ . The pronoun, although indeclinable, plays roles in the sentences, like the clear nouns. Therefore, it can be the Doer, the subject, the predicate, etc., and falls in the Nominative, Accusative and Genetive cases. The pronouns, however; cannot have the declinable endings of these cases. Their roles are sometimes called اَلْإِعْرَابُ الْمَحَلِّيُّ , "the positional declension", as opposed to the verbal declension. Therefore, the pronoun : تُ here is the Doer; yet it is not be to described as Nominative, but as being in the position of Nominative; فِي مَحَلِّ الرَّفْعِ . We may thus say simply that the Doer may be a clear noun or a pronoun.

iii. In the next three examples, 5/7, the sentence begins with a noun; and they are therefore regarded as Nominal sentences although they contain verbs. The noun in the beginning is the subject of the Nominal sentence. The Doer of the verb may then appeareas a suffix pronoun, as in : اَلْبِنْتَانِ تَلْعَبَانِ or may be a concealed pronoun, as in : اَلْوَلَدُ يَلْعَبُ and أَنْتَ تَلْعَبُ . The concealed pronouns here are assumed to be : هُوَ and أَنْتَ respectively, and the noun or pronoun preceding the verb is its antecedent.

The masuline singular Doer of the imperative is always concealed, as in : أَخْلِصْ فِي عَمَلِكَ

(See table XVI in Part One for the types of pronoun doer).

iv.—We may now summarise as follows :

(*a*) The Doer is the subject of the verb which it always follows.

It may be a clear noun; a tangible pronoun or a concealed pronoun.

(*b*) When a noun or a pronoun precedes the verb, although it may mean the same thing as its subject, it is not to be regarded as the subject of the verb. It is the subject of a Nominal sentence. The Doer of the verb is then an attached or concealed prounoun referring to this antecedent. The verb and its subject in such situations stand in the position of the predicate of the nominal subject.

(*c*) The case of the Doer is the Nominative Case.

EXERCISES

1.—Define the term : اَلْفَاعِل , and illustrate by examples.

2.—What do we mean by a concealed فَاعِل ?

Give examples for :

(*a*) A First Person Concealed فاعل

(*b*) A Second Person Concealed فاعل

(*c*) A Third Person Concealed فاعل

3.—What is the position of الفاعل in relation to its verb ?

Identify الفاعل in the following :

كَتَبَ عَلِيٌّ الدَّرْسَ

عَلِيٌّ يَكْتُبُ الدَّرْسَ

عَلِيٌّ يَخْرُجُ مِنَ الْبَيْتِ

الْوَلَدَانِ خَرَجَا مِنَ الْبَيْتِ

التِّلْمِيذَانِ يَكْتُبَانِ الدَّرْسَ

اَلْأَوْلَادُ كَتَبُوا الدَّرْسَ

LESSON 16

SUBSTITUTE OF THE DOER نَائِبُ الْفَاعِلِ

Meaning	*Example*
Active : The boy opened the door.	فَتَحَ الْوَلَدُ الْبَابَ
Passive : The door was open.	فُتِحَ الْبَابُ
Active : The student reads the book.	يَقْرَأُ التِّلْمِيذُ الْكِتَابَ
Passive : The book is read.	يُقْرَأُ الْكِتَـــابُ

Notes :

i. We are familiar with the Passive Voice in English. It is formed by the use of verb to be and the passive participle of the verb. The Doer of the verb is mentioned after the particle "by". To formulate the Passive in Arabic, verb "to be" is not used, and the Doer is never mentioned. The Active Verb itself suffers some change in its vowelling; and its Doer is omitted and its Direct Object replaces the Doer as its Nominative.

ii. In the above examples, we have two Active sentences turned into Passive. The first : فَتَحَ الْوَلَدُ الْبَابَ , consists of a verb in the past tense : فَتَحَ ; its Doer : الْوَلَدُ ; and its object الْبَابَ . The Doer is in the Nominative case with the *ḍammah*-ending; and the object is in the Accusative case with the *fatḥah*-ending.

When the sentence is turned into Passive, the vowels of the first and the penultimate consonants of the verb are changed. The first consonant takes the *ḍammah* and the penultimate

takes the *kasrah* vowel. The object becomes in the Nominative case with the *ḍammah* ending. So the sentence becomes : فُتِحَ الْبَابُ .

iii. The other sentence consists of an Imperfect : يَقْرَأُ , its Doer : التلميذُ ; and its object : الكتابَ . When the sentence is turned into passive, the first consonant of the verb takes the ḍammah and the penultimate consonant takes the fatḥah vowel. The Doer is dropped, and the object replaces it as Nominative. The Passive Sentence then reads : يُقْرَأُ الْكِتَابُ .

iv. نَائِبُ الْفَاعِلِ may also be a concealed pronoun, if the antecedent is mentioned before the verb; like : البابُ فُتِحَ and : اَلْكِتَابُ يُقْرَأُ .

v. Thus the above may be summarised as follows :

(*a*) A verb in the Passive voice has to change its vowels. The *ḍammah* vowel applies to its first consonant, whether it is a perfect or an imperfect verb. Its penultimate radical takes the *kasrah* if it is past tense, and the *fatḥah* if it is imperfect. Thus; the verbs :

أَكَلَ – حَسِبَ – دَعَا – أَكْرَمَ – قَدَّمَ – قَاتَلَ

become :

أُكِلَ – حُسِبَ – دُعِيَ – أُكْرِمَ – قُدِّمَ – قُوتِلَ

and the verbs :

يَأْكُلُ – يَحْسِبُ – يَدْعُو – يَرْمِي – يُكْرِمُ – يُقَدِّمُ – يُقَاتِلُ

become :

يُؤْكَلُ – يُحْسَبُ – يُدْعَى – يُرْمَى – يُكْرَمُ – يُقَدَّمُ – يُقَاتَلُ

(*b*) The Doer disappears, and the object of the verb becomes in the Nominative case.

(*c*) Like نَائِبُ الْفَاعِلِ ، الْفَاعِلِ may be a concealed pronoun if the antecedent appears before the verb.

EXERCISES

1.—Define the term نائب الفاعل . Give examples.

2.—Compare the style of the English Passive Voice with the Arabic style of نائب الفاعل .

3.—Transform the following Active sentences into Passive, applying the vowels to the verbs :

'The farmer planted the field'	زَرَعَ الْفَلَّاحُ الْحَقْلَ
'The boy obeys his father'	يُطِيعُ الْوَلَدُ أَبَاهُ
'I drank the milk'	شَرِبْتُ اللَّبَنَ
'Muhammad helped 'Ali'	سَاعَدَ مُحَمَّدٌ عَلِيًّا
'The fruit merchant sells the apples expensively'	يَبِيعُ الْفَاكِهِيُّ التُّفَّاحَ غَالِيًا
'The man said something good'	قَالَ الرَّجُلُ خَيْرًا
'The boy says the truth'	يَقُولُ الْوَلَدُ الصِّدْقَ [1]

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(1) When the active verb is hollow, the middle weak letter has to change in the passive form into Yā' in the Past Tense, and into Alif in the Imperfect.

So قَالَ and بَاعَ become : قِيلَ and بِيعَ ; and يَقُولُ and يَبِيعُ become : يُقَالُ and يُبَاعُ .

The increasred Alif of فَاعَلَ as in سَاعَدَ converts into Waw to suit the dammah. So سَاعَدَ become : سُوعِدَ .

4.—Identify نَائِبَ الْفَاعِلِ and its verb in the following :

يُسْتَخْرَجُ الْجُبْنُ مِنَ اللَّبَنِ	'Cheese is extracted from milk'
يُتْرَكُ اللَّبَنُ مُدَّةً	'The milk is left for a while'
ثُمَّ تُكْشَطُ الزُّبْدَةُ	'Then the butter is removed'
ثُمَّ يُصَفَّى اللَّبَنُ	'Then the milk is filtered'
ثُمَّ يُضَافُ الْمِلْحُ اِلَى اللَّبَنِ الْجَامِدِ	'Then salt is added to the solid milk'
ثُمَّ يُقَطَّعُ أَشْكَالاً وَأَحْجَامًا مُخْتَلِفَةً	'Then it is cut into different shapes and sizes'

LESSON 17

THE SUBJECT AND THE PREDICATE اَلْمُبْتَدَأُ وَالْخَبَرُ

Meaning		*Examples*		
The house (is) large.	(ا)	اَلْبَيْتُ وَاسِعٌ	-1	
The two flowers (are) beautiful.		اَلْوَرْدَتَانِ جَمِيلَتَانِ	-2	
The sincere ones (are) beloved.		اَلْمُخْلِصُونَ مَحْبُوبُونَ	-3	
The girl students (are) well-mannered.		اَلتِّلْمِيذَاتُ مُهَذَّبَاتٌ	-4	
The book, its use (is) great.	(ب)	اَلْكِتَابُ نَفْعُهُ عَظِيمٌ	-5	
The two boys laugh.		اَلْوَلَدَانِ يَضْحَكَانِ	-6	
The pen (is) on the book.		اَلْقَلَمُ فَوْقَ الْكِتَابِ	-7	
The radio (is) on the table.		اَلرَّادْيُو عَلَى الْمِنْضَدَةِ	-8	

Notes :

i. The first four examples are simple nominal sentences, each consisting of a subject, مُبْتَدَأ and a predicate, خَبَر . Each is in the Nominative case and has an appropriate sign-ending. The two parts in the first and fourth examples have the *ḍammah* ending. Those in the second example have the Dual *Alif* suffix and those in the third have the Sound Masculine Plural *Wāw* suffix.

ii. Simple Nominal sentences do not contain any verbs, not even verb to be. We only added it

in the translation. The Arabic equivalent of verb to be may be used for some special functions only, as will be learned soon.

iii. The following four examples above are also nominal sentences; as each begins with a noun which is the subject of the sentence. But the predicate is not a simple noun. In example 5, اَلْكِتَابُ نَفْعُهُ عَظِيمٌ, the predicate is نَفْعُهُ عَظِيمٌ, which itself is a simple nominal sentence. نَفْعُ is the subject, annexed to the pronoun referring to the main subject, عَظِيمٌ is the predicate

This is an acceptable Arabic style which is not favored in English.

In example 6, اَلْوَلَدَانِ يَضْحَكَانِ, the predicate is يَضْحَكَانِ which is a verbal sentence : يَضْحَكُ is a مُضَارِع verb, and the *Alif* is its فَاعِل .In the next sentence, 7, the predicate is the construct phrase; فَوْقَ الْمِنْضَدَةِ, the first part of which is an adverbial term indicating place; and in example 8, the predicate is the prepositional clause.

These last two types of phrases are known as quasi-sentences.

iv. We may summarise the above as follows :

(*a*) اَلْمُبْتَدَأُ is the subject in a nominal sentence; and اَلْخَبَرُ is its predicate which tells something about the subject and completes the sentence.

(*b*) Simple Nominal sentences in the present tense do not contain any tangible verbs.

(*c*) The predicate may be :

1.—A noun, as in Examples 1-4.

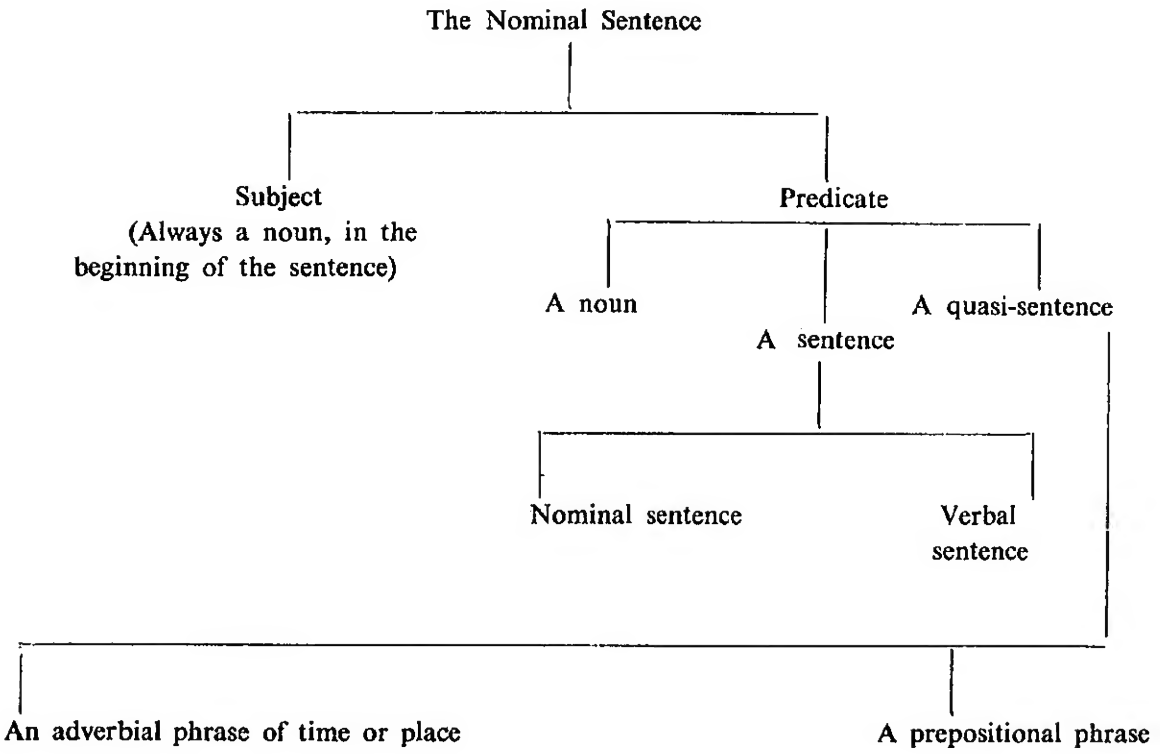
2.—A nominal sentence, as in Example 5. (In this case the first noun is called the first

subject; the second, the second subject; and the third, the predicate of the second subject. The second subject and its predicate are a nominal sentence forming the predicate of the main subject.

3.—A verbal sentence, consisting at least of a verb and its doer, as in Example 6.

4.—A quasi-sentence, consisting of a construct phrase the first part of which is an adverbial place or time; or of a preposition and its object.

This summary may be illustruted in the following diagram :



EXERCISES

1—Define the terms : اَلْمُبْتَدَأ and اَلْخَبَر .

2.—Explain the categories of اَلْخَبَر 'the predicate,' illustrating by examples.

3.—Identify اَلْمُبْتَدَأ and اَلْخَبَر in the following sentences :

'The camel is patient'	اَلْجَمَلُ صَبُورٌ
'The elephant, his body is large'	اَلْفِيلُ جِسْمُهُ عَظِيمٌ
'The servant obeys his master'	اَلْخَادِمُ يُطِيعُ سَيِّدَهُ
'The snake is in the hole'	اَلثُّعْبَانُ فِى الْجُحْرِ
'The garment is under the bed'	اَلثَّوْبُ تَحْتَ السَّرِيرِ

LESSON 18

THE NOUN OF كَانَ AND ITS SISTERS

	Meaning	*Examples*
1	The house was large.	كَانَ الْبَيْتُ وَاسِعًا
2	The two flowers were beautiful	كَانَتِ الْوَرْدَتَانِ جَمِيلَتَيْنِ
3	The sincere ones were beloved.	كَانَ الْمُخْلِصُونَ مَحْبُوبِينَ
4	The girl students were well-mannered.	كَانَتِ التِّلْمِيذَاتُ مُهَذَّبَاتٍ
5	The book, its use was great. (The book was greatly useful.)	كَانَ الْكِتَابُ نَفْعُهُ عَظِيمٌ
6	The two boys were laughing.	كَانَ الْوَلَدَانِ يَضْحَكَانِ
7	The pen was on the book.	كَانَ الْقَلَمُ فَوْقَ الْكِتَابِ
8	The radio was on the table.	كَانَ الرَّادْيُو عَلَى الْمِنْضَدَةِ

Notes :

i. The Arabic nominal sentence is a positive simple statement in the Present Tense. This simple positive Present Tense is without the employment of verb to be.

ii. When an additional sense is to be added to the statement, or the Tense is to be the Past or Future then the sentence is to be introduced by a نَاسِخ (pl. نَوَاسِخ),a transformer', i.e., an instrument which transforms the declension of either or both parts of the sentence.

iii. One category of the نَوَاسِخ is كَانَ and its sisters. كَانَ is verb to be in the Past Tense; its Imperfect is يَكُونُ and its Imperative is كُنْ Its sisters are :

أَصْبَحَ : to be in the morning.

أَضْحَى : to be in the early morning.

ظَلَّ : to be at noon time.

أَمْسَى : to be in the evening.

بَاتَ : to be at night time.

صَارَ : to become.

مَازَالَ
مَا فَتِئَ
مَا بَرِحَ
مَا انْفَكَّ
} : still is or still are.

مَادَامَ : so long as.

لَيْسَ : is not.

iv. The specific time originally conveyed by the verbs : أَمْسَى ، ظَلَّ ، أَضْحَى ، أَصْبَحَ and بَاتَ is not necessarily intended.

They now merely convey the sense of : ,has become,' and provide a diversity of style. The verb مَا دَام follows a sentence like :

أَنَا سَعِيدٌ مَا دُمْتُ صَحِيحًا ,I am happy so long as I am healthy,'

And لَيْسَ negates the sentence in the present tense, and is described as : فِعْلٌ جَامِدٌ 'a stiff verb;' i.e., an unconjugated verb.

v. These verbs are described by the Arab grammarians as أَفْعَالٌ نَاقِصَةٌ ; i.e., incomplete verbs. Whereas other verbs denote both time and action, كَانَ and its sisters indicate the time of the sentence they introduce, but no action. They serve more or less the function of verb to be in English. Their employment when the sentence is in the Present Tense, however, is limited to conveying an additional element, such as negation, continuation or the duration.

vi. We may divide these verbs into the following categories :

(*a*) verbs which merely denote the time of the sentence they introduce; namely :

كَانَ ، أَصْبَحَ ، أَضْحَى ، ظَلَّ ، أَمْسَى ، بَاتَ and صَارَ .

These verbs are fully conjugated; i.e., they have Imperfect and Imperative.

(*b*) verbs which, in addition to time, convey the idea of continuation; namely,

مَازَالَ ، مَا بَرِحَ ، مَافَتِئَ and مَا انْفَكَّ

These verbs have Imperfect but not the Imperative.

(*c*) One verb which indicates the idea of duration; namely : مَادَامَ ,so long as'

(*d*) And one verb negates the sentence; namely : لَيْسَ ,is not or are not.'

Both مَادَامَ and لَيْسَ are not conjugated.

vii. Apart from the meaning served by the addition of each of these verbs,the case of the predicate is changed from Nominative to Accusative; and although the subject remains in the Nominative case it is no longer called the subject. It is called the ,noun' of كَانَ etc. If you examine the first four sentences in the examples given above,you easily observe that the Predicate ending has changed. In the first sentence, the predicate has the *fatḥah* which is the basic Accusative ending. The Dual predicate in the second example has the *Yā'* suffix, the Sound Masculine Plural in the 3rd has also the *Yā'* suffix; and the Sound Fem. Plural has the *Kasrah* -ending. These are the Accusative signs they take. But in the next four examples, no tangible effect on the predicate can be seen. This is because the predicate here is a sentence or a quasi-sentence; and the sign endings do not apply to it.

viii. Thus, we may summarise the above points as follows :

(*a*) The nominal sentence may be introduced by كَانَ or by one of its sisters to indicate its specific time or to negate it.

(*b*) The subject of the nominal sentence introduced by كَانَ or by one of its sisters, remains in the Nominative case but is called The Noun of كَانَ or its sister. The predicate is called the predicate of كَانَ or its sister, and assumes the Accusative case.

(*c*) The sisters of كَانَ are :

أَصْبَحَ – أَضْحَى – ظَلَّ – أَمْسَى – بَاتَ – صَارَ – مَازَالَ – مَافَتِئَ –
مَا بَرِحَ – مَا انْفَكَّ – مَادَامَ – لَيْسَ

EXERCISES

1.—What is the function of كَانَ and its sisters ? both from the point of view of meaning and the tangible effect ?

2.—What are the sisters of كَانَ ? Why are these called أَفْعَالٌ نَاقِصَةٌ ?

3.—What is the special function of these verbs :

مَادَامَ — لَيْسَ . Use each in a sentence.

4.—Compare the Arabic Nominal sentence with the English Nominal sentence.

5.—Apply the vowels to the following sentences :

'The sun is still shining'.	لا تزال الشمس مشرقة
'The books are still missing'.	ما برحت الكتب مفقودة
'The sky is still cloudy'.	ما انفكت السماء غائمة
'The teacher is still absent'.	مافتئ الأستاذ غائبا
'People respect you so long as you are polite'.	يحترمك الناس مادمت مؤدبا

6 —Introduce each of the following sentences by كان and then by each of its sisters, applying the vowels :

'The weather is beautiful'	اَلْجَوُّ جَمِيلٌ
'The air is cold,	اَلْهَوَاءُ بَارِدٌ
'The trees are full of leaves'	اَلشَّجَرُ مُورِقٌ
'The sky is clear'	اَلسَّمَاءُ صَافِيَةٌ

LESSON 19

THE PREDICATE OF إِنَّ AND ITS SISTERS

Indeed the house is spacious.	إِنَّ الْبَيْتَ وَاسِعٌ
Indeed the two flowers are beautiful.	إِنَّ الْوَرْدَتَيْنِ جَمِيلَتَانِ
Indeed the sincere ones are hard-working.	إِنَّ الْمُخْلِصِينَ مُجْتَهِدُونَ
Indeed the girl students are well-mannered.	إِنَّ التِّلْمِيذَاتِ مُهَذَّبَاتٌ
Surely the book, its benefit is great, (the book is of great benefit.)	إِنَّ الْكِتَابَ نَفْعُهُ عَظِيمٌ
Surely the two boys laugh.	إِنَّ الْوَلَدَيْنِ يَضْحَكَانِ
Surely the pen is on the book.	إِنَّ الْقَلَمَ فَوْقَ الْكِتَابِ
Surely the radio is on the table.	إِنَّ الرَّادْيُو عَلَى الْمِنْضَدَةِ

Notes :

i. It is not only كَانَ and its sisters that may introduce the nominal sentence and cause some change in the declension of its parts. In fact there are another two categories of نَوَاسِخ which play a similar role. We shall learn later a category of verbs, which indicates the sense of doubting and which causes the two parts of the Nominal sentence to be in the Accusative. In this lesson here we learn the second category of نَوَاسِخ ; namely إِنَّ and its sisters. They are all particles; and each has some specific meaning. The subject 'noun' of إِنَّ and its sisters assumes the Accusative case; but the Predicate remains Nominative.

ii. These particles are :

إِنَّ 'verily, surely, indeed'. It emphasises the sentence and always comes in the beginning of the statement. Example : ان عليًّا ناجِحٌ

أَنَّ = 'that,' Example : يَسُرُّنِى أَنَّ عَلِيًّا نَاجِحٌ ،

i.e., it pleases me that 'Ali is successful.

كَأَنَّ = 'is like,' Example : كَأَنَّ الثَّلْجَ جَبَلٌ ،

i.e., the ice is like a mountain

لٰكِنَّ = 'but'. Example : عَلِىٌّ عَالِمٌ لٰكِنَّهُ أَحْمَقُ ،

i.e., 'Ali is knowlegeable but he is insolent.

لَيْتَ = 'I wish that'. Example : لَيْتَ الشَّبَابَ يَعُودُ ،

i.e., I wish that the vigor of youth would return.

لَعَلَّ = 'I hope'. Example : لَعَلَّ النَّصْرَ قَرِيبٌ ،

i.e., It is hoped that victory is near.

لَا = which negates a category or a class as in :

لَا كِتَابَ عِنْدِى "There is no book with me" and :

لَا إِلٰهَ إِلَّا اللّٰهُ "There is no God except Allah."

The noun of this لَا is to have an unnunated *fatḥah.*

iii. We can easily see, from the examples given in the beginning of this lesson and from the other examples, that إِنَّ and its sisters change the subject of the sentence from nominative to

accusative case. The subject is then called the 'noun' of إنَّ or its sister. The predicate which remains in the Nominative case is called the predicate of إنَّ or its sister.

iv. So we can summarise the above as follows :

(*a*) إنَّ and its sisters; namely أَنَّ ، كَأَنَّ ، لٰكِنَّ ، لَيْتَ and لَعَلَّ may introduce the nominal sentence for the meaning they convey. The subject in this case is to be called, the ,noun' of إنَّ or its sister; and the predicate is to be called, the predicate of إنَّ or its sister.

(*b*) The noun of إنَّ and its sisters is in the Accusative case; but its predicate is in the Nominative case.

* * *

v. We may also summarise all that we have learned in this chaper as follows :

(*a*) The noun is in the Nominative case if it is one of the following categories :

1.—The Doer of the verb, which should always follow the verb.

2.—The substitute of the Doer of the verb, which is originally the direct object of the verb. In this case, the Doer is never mentioned, and the vowelling of the first and penultimate letters of the verb suffer a change as described above.

3.—The subject of the Nominal sentence.

4.—The predicate of the Nominal sentence, which can be a noun, a nominal sentence or a quasi-sentence; i.e., an adverbial phrase of time or place, or a prepositional phrase.

5.—The noun of كَانَ or one of its sisters.

6.—The predicate of إِنَّ or one of its sisters.

(*b*) The Nominative sign-endings are :

1.—The *dammah* vowel, which is the basic sign of the Nominative.

2.—The suffix *Alif* in the Dual noun.

3.—The suffix *Wāw* in :

i. The Sound Masculine Plural, and

ii. The Five Nouns when they are a first part of the construct phrase, namely :

ذُو and حَمٌ ، أَخٌ ، أَبٌ ، فُو

EXERCISES

1.—What is the significance conveyed by إِنَّ and by each of its sisters ?

2.—Compare the tangible effect of إِنَّ and its sisters with that of كَانَ and its sisters on the Nominal sentence they introduce.

3.—What is the type of the noun of لَا which is a sister of إِنَّ ? Give three examples for illustration.

4.—Compare the meanings of لَعَلَّ and لَيْتَ. Then introduce each of the following sentences by either of them, as it may suit the sentence applying the vowels :

'The peace prevails'. اَلْأَمْنُ يَسُودُ

'I fly without wings'. أَنَا أَطِيرُ بِدُونِ أَجْنِحَةٍ

'Ali succeeds in the exam'. عَلِيٌّ يَنْجَحُ فِي الِامْتِحَانِ

'Socialism and capitalism agree with each other'. اَلِاشْتِرَاكِيَّةُ وَالرَّأْسِمَالِيَّةُ تَصْطَلِحَانِ

5.—Construct four sentences in which the following particles are used :

إِنَّ ، أَنَّ ، كَأَنَّ and لٰكِنَّ

(b)
THE ACCUSATIVE NOUNS

(b) THE ACCUSATIVE NOUNS نَصْبُ الأَسْمَاءِ

LESSON 20

CATEGORIES AND SIGNS OF THE ACCUSATIVE NOUNS

اَلْمَنْصُوبَاتُ مِنَ الْأَسْمَاءِ ، وَعَلَامَاتُ النَّصْبِ

A. The following are the accusative categories :

1-5. The Five 'objects' of the verb, namely :

اَلْمَفْعُولُ بِهِ 'The Direct and Indirect object of the transitive verb.'

اَلْمَفْعُولُ الْمُطْلَقُ 'The Absolute object.'

اَلْمَفْعُولُ فِيهِ 'The noun indicating a place or time in which the action denoted by the verb took place.'

اَلْمَفْعُولُ لِأَجْلِهِ 'An infinitive following the verb indicating the reason of the verb'.

اَلْمَفْعُولُ مَعَهُ 'A noun following the particle, used in the sense of 'along' or 'beside'.

6.— اَلْحَالُ 'An active participle indicating the condition of the doer or the object of the verb.

7.— اَلتَّمْيِيزُ 'A noun clarifying a vague word or a vague statement.'

8.— اَلْمُسْتَثْنَى بِإِلَّا 'A noun excepted by means of إِلَّا 'except'.

9.— اَلْمُنَادَى 'The Vocative, a noun called by means of an interjection, like يَا 'O you.

10.— خَبَرُ كَانَ وَأَخَوَاتِهَا 'The Predicate of كَانَ and its sisters, as explained earlier.'

11.— اِسْمُ إِنَّ وَأَخَوَاتِهَا 'The Noun of إِنَّ and its sisters, also explained earlier.

B. The Accusative sign-endings are :

1.—The *fatḥah* vowel, which is the basic Accusative ending', like الطالبَ

2.—The *Yā'* suffix preceded by *fatḥah* and followed by *kasrah* in the Dual, like الطالبَيْنِ

3.—The Yā' suffix preceded by *kasrah* and followed by *fatḥah* in the Sound Masculine Plural, like : الطالبِينَ

4.—The *Alif* in the case of the Five Nouns; So you say :

ذَا عِلْم and فَاكَ ، حَمَاكَ ، أَخَاكَ ، أَبَاكَ

5.—The *kasrah* vowel in the Sound Fem. Plural, like الطالباتِ

THE ACCUSATIVE CATEGORIES RECONSIDERED

LESSON 21

DIRECT AND INDIRECT OBJECT اَلْمَفْعُولُ بِهِ

Meaning	*Example*	
I read the book.	قَرَأْتُ الْكِتابَ	.1
I gave your father the book.	أَعْطَيْتُ أَبَاكَ الْكِتَابَ	.2
I dressed the two (with) men two garments.	أَلْبَسْتُ الرَّجُلَيْنِ ثَوْبَيْنِ	.3
The teachers treat the girl students well.	يُكْرِمُ الْمُعَلِّمُونَ الطَّالِبَاتِ	.4
God does not love the wrongdoers.	لَا يُحِبُّ اللهُ الظَّالِمِينَ	.5
I thought 'Ali was hard-working.	ظَنَنْتُ عَلِيًّا مُجْتَهِداً	.6

Notes :

i. Let us analyse the sentences given above. Note the verb in each sentence, its tense, and its declinable or indeclinable ending. Then seek to find its doer and the ending of the doer. Then we find one or two accusative objects. The first, fourth and fifth examples have one object each; namely الْكِتَابَ ، الطَّالِبَاتِ and اَلظَّالِمِينَ. The second, the third and the sixth examples have two objects: أَبَاكَ الْكِتَابَ ، اَلرَّجُلَيْنِ ثَوْبَيْنِ and عَلِيًّا مُجْتَهِداً.

Now note the Accusative sign-ending. You will observe that الكتابَ in Example 1 and 2 as well as the words عليًّا and مجتهداً in 6, have the basic *fatḥah* vowel ending; the

word أَبَاكَ in 2 has the *Alif* as the accusative ending, as it is annexed to the pronoun *Kāf*; the dual nouns الرجلَيْن and ثَوْبَيْن in Example 3 have the *Yā'* suffix preceded by *fatḥah* and followed by *Kasrah*; the Sound Fem. Plural الطالباتِ in 4 has the *kasrah* instead of the *fatḥah*; and الظالمِينَ in 6, a sound masculine plural, has the ending suffix *Yā'* preceded by *Kasrah* and followed by *fatḥah*.

ii. *Definition* : We may therefore define the object of the verb as follows :

اَلْمَفْعُولُ بِهِ is the one suffering the action of a transitive verb, either in a positive way, as in the first four examples above, or negatively as in example 5

iii. The use of the term ,transitive' in the definition excludes the prepositional object which is in the Genitive case like اَلْكُرْسِيِّ in جَلَسْتُ عَلَى الْكُرْسِيِّ . The verb in this case is intransitive, and cannot reach its object except by means of a preposition.

iv. The ,object' may be direct, as الكتابَ in examples 1 and 2 above, and may be indirect like أَبَاكَ in 2. In Arabic, as it is in English, the indirect object may become the object of a preposition; but it then becomes in the Genitive case.

So, sentence 2 becomes : أَعْطَيْتُ الكتابَ لِأَبِيكَ

v. Some transitive verbs need one object only, like قَرَأَ, أَكْرَمَ and أَحَبَّ in 1, 4 and 5 above. Some transitive verbs are more active and govern more than one object, like أَعْطَى and أَلْبَسَ in 2 and 3.

vi. However, an intransitive verb may become transitive by means of doubling the middle radical of the verb or by prefixing the verb with a *hamzah*. Also, a transitive verb which takes one object only may take two objects in the same way. The intransitive verbs خَرَجَ and صَعُبَ as in خَرَجَ الرَّجُلُ 'The man went out', and صَعُبَتِ الْمَسْأَلَةُ 'The problem became difficult,' may become transitive as in أَخْرَجَ الْمُعَلِّمُ الطَّالِبَ , The teacher caused the student to go out,' and صَعَّبَ الْمُعَلِّمُ الْمَسْأَلَةَ, 'The teacher made the problem difficult. And the verbs قَرَأَ 'read' and حَمَلَ 'carried', each of which needs one object only, may become أَقْرَأَ and حَمَّلَ and then would need two objects. You would say. أَقْرَأْتُ عَلِيًّا الْقُرْآنَ 'I made 'Ali read the Qur'ān,' and حَمَّلْتُ الْجَمَلَ الْحَطَبَ 'I made the camel carry the wood.'

vii. There is a category of verbs which have two accusative, also called the first and the second objects. These two objects are originally the subject and predicate of the nominal sentence. The verbs are ظَنَّ 'Thought' and its sisters; namely عَدَّ ، حَسِبَ 'to count' or , to think' رَأَى 'to consider', عَلِمَ to know, and جَعَلَ 'to make.' Each of these verbs which indicate a doubt or conviction, may introduce a nominal sentence. They cause both parts of the sentence to be in the accusative case, as in example 6 above. The subject becomes the first object of the verb and the predicate becomes its second object.

viii. As in English the infinitive and the Active Participle of a transitive verb need an object; but they are annexed to the object and the object is therefore in the Genitive case. You say, أَكْلُ الشَّحْمِ ضَارٌّ "Eating of fat is harmful.' آكِلُ الشَّحْمِ سَقِيمٌ 'The eater of fat is weak ' and However the infinitive may be annexed to the doer of the action; in which case

the object assumes the accusative case. So, you say, أَكْلُ الْمَرِيضِ الشَّحْمَ ضَارٌّ, 'Eating by a sick person of fat is harmful. Moreover, the active participle may be prefixed by اَلْ or suffixed by nūnation when it is a predicate; again here, the object takes the accusative case. You say, اَلْوَلَدُ رَاكِبٌ جَمَلًا and اَلْآكِلُ الشَّحْمَ سَقِيمٌ, 'The boy is riding a camel.'

ix. We may now sum up as follows :

(*a*) The object, direct or indirect, is the word indicating the sufferer of the action of a transitive verb or of its Infinitive or active participle.

(*b*) Most transitive verbs need one object only; but some take more than one.

(*c*) An intransitive verb may become transitive by prefixing it by a *hamzah* or by duplicating its middle radical. By the same technique, a transitive verb with one object takes two objects.

(*d*) There are three categories of نَوَاسِخ which, in addition to injecting the nominal sentence with some fresh meaning, alter the type of the case of declension of its parts as follows :

1.— كَانَ and its sisters, cause the predicate, which becomes their predicate to be in the accusative. The subject, though it remains nominative is called their 'Noun'.

2.— إِنَّ and its sisters, cause the subject to be in the Accusative case, becoming their Subject; and the predicate which becomes their predicate remains in the nominative case.

3.— ظَنَّ and its sisters; namely: جَعَلَ ، حَسِبَ ، عَدَّ ، رَأَى and عَلِمَ, cause both the subject and predicate, which are no longer so called, to be in the accusative case as objects of the verb.

EXERCISES

1.—Define اَلْمَفْعُولَ بِهِ and explain the difference betwen the Arabic object and the English object.

2.—How can you change the intransitive verb into transitive ? Give examples.

3.—Introduce the following sentences with ظَنَّ and its sisters which you know; each sentence to be introduced by one verb and its doer :

'Touring is useful'.	اَلسِّيَاحَةُ مُفِيدَةٌ
'Your brother is (a man) of manliness'.	أَخُوكَ ذُو مُرُوءَةٍ
'The two friends are approaching'.	اَلصَّدِيقَانِ مُقْبِلَانِ
'The working-hard (fem.) are successful'.	اَلْمُجِدَّاتُ فَائِزَاتٌ
'The engineers are present'.	اَلْمُهَنْدِسُونَ حَاضِرُونَ
'The trees are green'.	اَلْأَشْجَارُ خَضْرَاءُ

4.—Identify the transitive and intransitive verbs, and the direct or indirect objects, and the Accusative endings in the following text :

لَمَّا دَخَلَ الْمُعِزُّ الْفَاطِمِيُّ مِصْرَ ، وَاتَّخَذَ الْقَاهِرَةَ مَقَرًّا لِخِلَافَتِهِ ، بَدَأَ يَنْشُرُ الْمَعَارِفَ فِي الْبِلَادِ ، وَيَحْكُمُ بِالْعَدْلِ ، وَيَسُوسُ النَّاسَ بِالرِّفْقِ وَاللِّينِ ، فَقَامَتْ أَسْوَاقُ الْعِلْمِ ، وَنَفَقَتْ بَضَائِعُ الْأَدَبِ ، وَتَوَافَرَتِ الْأَمْوَالُ ، وَاتَّجَهَتْ

إِلَيْهِ الرَّعِيَّةُ تَدْعُو اللهَ أَنْ يَحْفَظَهُ وَيُعِزَّهُ ، وَازْدَحَمَتِ الْوُفُودُ عَلَى بَابِهِ وَهُوَ يَسْتَقْبِلُهُمْ بِلُطْفِهِ وَبَشَاشَتِهِ ، وَمَنَحَهُمْ مَطَالِبَهُمْ وَحَقَّقَ آمَالَهُمْ[1]

(1) This text may be translated as follows :

"When al-Mu'izz, the Fāṭimid, entered Egypt and took Cairo the Capital of his Caliphate, he began to spread (the) knowledge in the towns and he judged with justice and governed the people with kindness and gentleness. So, the markets of knowledge arose and the literary 'goods' became plenty and wealth increased. And his subjects turned to him, praying God to preserve him and make him mighty; and the delegations crowded at his gate while he welcomed them with fineness and a smiling face. And he granted them their requests and fulfilled their hopes".

LESSON 22

THE ABSOLUTE OBJECT اَلْمَفْعُولُ الْمُطْلَقُ

Meaning	*Examples*
The child drinks milk, drinking.	.1 يَشْرَبُ الطِّفْلُ اللَّبَنَ شُرْباً
'Alī runs well.	.2 عَلِيٌّ يَجْرِى جَيِّداً
'Alī runs the running of the horse	.3 عَلِيٌّ يَجْرِى جَرْىَ الْحِصَانِ
I walked to-day plenty.	.4 مَشَيْتُ الْيَوْمَ كَثِيراً
I go to cinema rarely.	.5 أَذْهَبُ إِلَى السِّينَمَا نَادِراً
We eat three times in the day.	.6 نَأْكُلُ ثَلَاثَ مَرَّاتٍ فِى الْيَوْمِ

Notes :

i. This object has three categories:

1.—*Emphatic*; namely an infinitive of the verb coming after it to emphasise the action, like the word : شُرْباً in the first example above. In fact, the sentence يَشْرَبُ الطِّفْلُ اللَّبَنَ is otherwise complete without the infinitive.

2.—*Qualitative*; namely explaining the quality of the action, like : جَيِّداً in example 2. The sentence عَلِيٌّ يَجْرِى merely indicates that 'Alī runs, but it does not say whether he runs badly, moderately or well. In fact, the word here describes an assumed infinitive

which may be also mentioned. You may say, عَلِيٌّ يَجْرِي جَرْياً جَيِّداً . In this case, جَرْياً would be the Absolute Object and جَيِّداً would be its adjective. The infinitive also appears in Example 3, and is annexed to a noun implying the kind of the running, the running of the horse

3.—*Quantitative*; namely explaining the quantity or the frequency of the action. The Absolute Object : كَثِيراً 'plenty' in example 4 explains the degree of the action; but نَادِراً 'rarely' in Example 5 and : ثَلَاثَ in 6 give the frequency of the action.

ii. We may thus define this object as follows :

"The Absolute Object is an accusative following the verb to emphasise the action; to describe the action or to explain its frequency."

EXERCISES

1.—Complete the following sentences by an Absolute Object :

'The river flows. يَفِيضُ النَّهْرُ

'The donkey brayed'. نَهَقَ الْحِمَارُ

'The car went'. سَارَتِ السَّيَّارَةُ

' The duck floats (swims). يَعُومُ الْبَطُّ

2.—Analyse the following sentences :

'I was greatly pleased'. سُرِرْتُ سُرُوراً عَظِيماً

'The postman knocked at the door, knocking'. طَرَقَ السَّاعِي الْبَابَ طَرْقًا

3.—Identify the categories of the Absolute Objects in the following text :

« تَثُورُ الْبَرَاكِينُ فِي بَعْضِ الْجِهَاتِ ثَوَرَانًا شَدِيدًا ، فَتَهْدِمُ الْمَنَازِلَ هَدْمًا ، وَتَدُكُّ الْمَبَانِيَ دَكًّا ، وَتَقْذِفُ النِّيرَانَ قَذْفًا مُسْتَمِرًّا ، فَيَخَافُ السُّكَانُ خَوْفًا عَظِيمًا ، فَلَا تَسْمَعُ غَيْرَ نِسَاءٍ تَصِيحُ صِيَاحًا ، وَأَطْفَالًا تَصْرُخُ صُرَاخًا ، وَلَا تَرَى إِلَّا رِجَالًا نَكَبَهُمُ الدَّهْرُ نَكْبَتَيْنِ ، مَاتَ أَوْلَادُهُمْ وَضَاعَتْ أَمْوَالُهُمْ »[1]

(1) This text may be translated as follows :

"The volcanos erupt in some regions, a great eruption. They demolish the houses, a demolishing; and crush the buildings a crushing; and vomit, "throw out", fires a continuous vomiting. Then the inhabitants get frightened a great fright. Then you do not hear except women (who) cry a crying, and children (who) scream a screaming; and you see (nothing) except men whom Time has destroyed twice : (Visited then with two calamities) : Their children died and their properties were lost."

LESSON 23

THE OBJECT OF TIME AND PLACE اَلْمَفْعُولُ فِيـــهِ

Meaning	*Examples*
The sun rises in the morning.	1. تُشْرِقُ الشَّمْسُ صَبَاحًا
We stayed in Washington (for) two months.	2. أَقَمْنَا فِي وَاشِنْجْتُون شَهْرَيْنِ
Today the Security Council met (for) two hours.	3. اِجْتَمَعَ الْيَوْمَ مَجْلِسُ الْأَمْنِ سَاعَتَيْنِ
I walk every day half an hour.	4. أَمْشِي كُلَّ يَوْمٍ نِصْفَ سَاعَةٍ
The bride stands in front of the mirror.	5. تَقِفُ الْعَرُوسُ أَمَامَ الْمِرْآةِ
The she-cat sat under the dining table.	6. جَلَسَتِ الْهِرَّةُ تَحْتَ الْمَائِدَةِ
The thief jumped over the fence.	7. قَفَزَ اللِّصُّ فَوْقَ السُّورِ
The dog sleeps behind the door.	8. يَنَامُ الْكَلْبُ خَلْفَ الْبَابِ
We return home before sunset.	9. نَعُودُ إِلَى الْمَنْزِلِ قَبْلَ الْغُرُوبِ
'Ali goes to bed after midnight.	10. يَذْهَبُ عَلِيٌّ إِلَى الْفِرَاشِ بَعْدَ مُنْتَصَفِ اللَّيْلِ

Notes :

i. اَلْمَفْعُولُ فِيهِ is an Accusative Object which indicates the time or the place in which the action denoted by the verb occurs. The noun which indicates the time in which the action occured is called : ظَرْفُ زَمَانٍ 'containing time'; and that denoting the place is known as ظَرْفُ مَكَانٍ 'containing place.'

ii. Thus the words : صَبَاحاً in example 1, شَهْرَيْنِ in 2 and اَلْيَوْمَ and سَاعَتَيْنِ in 3 are Accusative ظَرْفُ زَمَان , indicating the time of the verb. The word كُلَّ 'every,' annexed to يَوْمٍ 'day' and نِصْفَ 'half,' annexed to سَاعَةٍ 'an hour,' in example 4 are also treated as time object. They acquire this status by virtue of annexation to a word indicating time.

iii. Similarly the words : قَبْلَ 'before' in 9 and بَعْدَ 'after' in 10, are treated as adverbial time objects; as they acquire this sense by virtue of their annexation to words indicating time.

iv. The words : أَمَامَ ، تَحْتَ ، فَوْقَ and خَلْفَ meaning : 'in front of'; under'; 'on or above' and 'behind', in examples 5-8 are nouns indicating where the action takes place; and are therefore adverbial place objects.

v. Thus we may summarise the above as follows :

(*a*) اَلْمَفْعُولُ فِيهِ Is the adverbial word indicating the time or place in which the action of the verb occurs.

(*b*) A word annexed to a word indicating the time or place may acquire the status of this object.

EXERCISES

1.—Complete the following sentences by ظَرْف زَمَـان or ظَرْف مَكَانٍ :

'The moon appears at night'. يَظْهَرُ الْقَمَرُ . . . .

'The train stops in front of the station'. يَقِفُ الْقِطَارُ . . . . .

'The town of New York is situated east of Hudson River'. تَقَعُ مَدِينَةُ نُيُويُورْكَ . . . نهر هَدْسُون

'It gets very hot in summer'. يَشْتَدُّ الْحَرُّ . . . .

2.—Identify ظَرْفَ الزَّمَانِ and ظَرْفَ الْمَكَانِ in the following text :

« خَرَجْنَا يَوْمًا لِمُشَاهَدَةِ الْأَهْرَامِ ، فَسَارَتْ بِنَا السَّيَّارَةُ سَاعَةً ، وَلَمَّا وَصَلْنَا ظُهْراً وَقَفْنَا أَمَامَهَا ، وَمَشَيْنَا حَوْلَهَا ، وَصَعِدْنَا فَوْقَهَا فَشَاهَدْنَا النِّيلَ يَجْرِى تَحْتَهَا ، ثُمَّ جَلَسْنَا مُدَّةً طَوِيلَةً ، وَلَمَّا قَلَّتْ حَرَارَةُ الشَّمْسِ عَصْراً رَجَعْنَا مَشْيًا عَلَى الْأَقْدَامِ مَسَاءً . »[1]

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(1) This may be translated as follows :

"We went out one day to see the Pyramids. Then the car ran with us (for) an hour, (... took us for about an hour.) And when we reached them at noon, we stood in front of them and walked around them and climbed over them. Then we saw the Nile flowing beneath them. Then we sat a long period. And when the heat of the sun decreased in the afternoon we returned walking in the evening".

LESSON 24

THE OBJECT OF REASON اَلْمَفْعولُ لِأَجْلِهِ

Meaning	*Examples*
The boy stood up out of respect for his father.	1- وَقَفَ الْوَلَدُ إِجْلَالًا لِأَبِيهِ
The student works hard because of his wish to succeed.	2- يَجْتَهِدُ الطَّالِبُ رَغْبَةً فِي النَّجَاحِ
The doctor keeps away from the patient because of his fear of infection.	3- يَبْتَعِدُ الطَّبِيبُ عَنِ الْمَرضَى خَوْفًا مِنَ الْعَدْوَى
The rich man gives away, because of his hope for (divine) rewards.	4- يَجُودُ الْغَنِيُّ طَمَعًا فِي الثَّوَابِ

Notes :

i. اَلْمَفْعولُ لِأَجْلِهِ is an accusative infinitive, which explains the cause or the motive of the action indicated by the verb.

ii. The word إِجْلَالاً in the first example gives the reason which prompted the boy to stand. The word رَغْبَةً in 2 explains the motive of the student in working hard. Similarly, the word : خَوْفاً in 3 and طَمَعًا in 4 explain the cause of their verbs.

EXERCISES

1.—Define اَلْمَفْعُولَ لِأَجْلِهِ . Explain the definition with the help of an example.

2.—Identify اَلْمَفْعُولَ لِأَجْلِهِ in the following text :

« يَزُورُ مَدِينَةَ نُيُويُورْكَ كَثِيرٌ مِنَ السَّائِحِينَ تَرْوِيحاً عَنِ النَّفْسِ ، فَيَذْهَبُونَ إِلَى دَارِ هَيْئَةِ الْأُمَمِ الْمُتَّحِدَةِ رَغْبَةً فِي تَفَقُّدِ قَاعَاتِهَا وَمَكَاتِبِهَا ، وَيَجُوبُونَهَا أَمَلًا فِي مُقَابَلَةِ مُمَثِّلِي الْأُمَمِ الْمُخْتَلِفَةِ الْقَادِمِينَ مِنَ الشَّرْقِ وَالْغَرْبِ وَيَزُورُونَ الْمَتَاحِفَ تَطَلُّعًا لِمُشَاهَدَةِ مَا خَلَّفَهُ الْأَسْلَافُ وَمَا أَنْتَجَهُ أَهْلُ الْعِلْمِ وَالْفَنِّ إِظْهَاراً لِنُبُوغِهِمْ وَمَا أَتْقَنُوهُ تَمْجِيداً لِأَوْطَانِهِمْ وَمَا تَرَكُوهُ تَعْظِيماً لِمُلُوكِهِمْ ، تِلْكَ الْآثَارُ الَّتِي أَنْطَقَتْ أَلْسِنَةَ النَّاسِ بِالثَّنَاءِ اعْتِرَافاً بِفَضْلِهِمْ وَجَعَلَتِ الْأَجْيَالَ تَفْخَرُ إِعْجَاباً بِأَعْمَالِهِمْ » .

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(1) This may be translated as follows :

«Many tourists visit New York City for the relaxation of the soul. Then they go to the Headquarters of the United Nations Organisation because of the desire to visit its halls and offices; and they go around in the hope of meeting the representatives of the various countries, coming from East and West. And they visit the museums, for the craving to see what the ancestors have left and what the people of knowledge and arts have produced, to reveal their ability; and what they perfected to glorify their fatherlands, and what they bequeathed to honour their kings. These are traces which made the tongues speak of the praise in acknowledgement of their greatness, and made the generations boast of their deeds.

LESSON 25

THE ACCOMPANYING OBJECT اَلْمَفْعُولُ مَعَهُ

Meaning	*Examples*
I walked along River Hudson.	مَشَيْتُ وَنَهْرَ هَدْسُونَ
The boat travelled along the West Coast.	سَارَتِ السَّفِينَةُ والشَّاطِئَ الْغَرْبِيَّ
Hamid drove the car along the side of the road.	قَادَ حَامِدٌ السَّيَّارَةَ وَجَانِبَ الطَّرِيقِ
I arrived home at sunrise	وَصَلْتُ الْمَنْزِلَ وَطُلُوعَ الشَّمْسِ

Notes :

The Accompanying Object, اَلْمَفْعُولُ مَعَهُ is an accusative noun preceded by وَ[1] which means, 'along', 'by the side of' or 'at the time of'.

In the examples above, the words : نَهْرَ ، جَانِبَ الشَّاطِئِ and طُلُوعَ are such objects.

(1) This *Wāw* should not be confused with the Conjunction *Wāw* which means, "and".

EXERCISES

Write the vowel ending of each of the nouns following the *Wāw* in the coming sentences, explaining the meaning of the *Wāw* in each case :

Jamāl and his partner disputed together.	اِخْتَصَمَ جَمَالٌ وَشَرِيكُهُ
Muhammad read by the lamp.	قَرَأَ مُحَمَّدٌ وَالْمِصْبَاحِ
Āminah and her girl-friend succeeded.	نَجَحَتْ آمِنَةُ وَصَدِيقَتُها
Sa'īd slept in the shade of the tree.	نَامَ سَعِيدٌ وَظِلَّ الشَّجَرَةِ

LESSON 26

THE ADJECTIVAL ACCUSATIVE ADVERB الْحَـــالُ

	Meaning	*Examples*
1	The President set out on his journey, flying.	سَافَرَ الرَّئِيسُ طَائِراً
2	We rode the sea, turbulent.	رَكِبْنَا الْبَحْرَ هَائِجًا
3	Do not eat the food, hot.	لَا تَأْكُلُوا الطَّعَامَ حَارًّا
4	The moon appeared while the sky was clear.	ظَهَرَ الْقَمَرُ وَالسَّمَاءُ صَافِيَةٌ
5	The students came, their faces were bright.	حَضَرَ الطُّلَابُ وُجُوهُهُمْ مُشْرِقَةٌ
6	Eat the food while it is fresh.	كُلِ الطَّعَامَ وَهُوَ طَازَجٌ
7	The guests arrived while the host was gone.	حَضَرَ الضُّيُوفُ وَقَدْ خَرَجَ الْمُضِيفُ
8	The dog walks, his master watches him.	يَمْشِي الْكَلْبُ يَحْرُسُهُ صَاحِبُهُ
9	The child screamed while his eyes shed tears.	صَرَخَ الطِّفْلُ وَتَدْمَعُ عَيْنُهُ
10	The moon appeared among the clouds.	طَلَعَ الْبَدْرُ بَيْنَ السَّحَابِ
11	I bought the book in its sheath.	اِشْتَرَيْتُ الْكِتَابَ فِي غِلَافِهِ

Notes :

i. The words : طَائِراً 'flying,' in the top sentence, describes the condition of the doer اَلرَّئِيسُ 'the President,' at the time when the action indicated by the verb takes place. Also the word هَائِجًا 'turbulent,' in the next sentence, describes the condition of the direct object اَلْبَحْرَ ، 'the sea' at the time when the verb occurs. Similarly, the word : حَارًّا , 'hot', in example 3, describes the condition of the direct object, اَلطَّعَامَ , the food,' at the time the action indicated by the verb, 'eating', is forbidden. You can see that all these words indicating the condition are active participles, are common nouns and are in the Accusative case. They describe the condition of the doer or the object in relation to the verb; they do not describe something in the noun as such. Therefore, they are not regarded as صِفَة ,adjective'. They are called : حَال ,i.e., condition, because they explain a condition. On the other hand, اَلصِّفَةُ , 'the adjective', must agree with the qualified noun in being both definite or indefinite nouns. But in our case here, the described word is always definite مَعْرِفَة ، and the حَال is always indefinite نَكِرَة . Moreover, the adjective is definitive, and describes the noun in contradistinction to something else. There is a difference therefore between : "The President travelled flying", and "The flying President travelled." We may thus say that " اَلْحَالُ is a dynamic indefinite noun which describes the condition of a definite doer or object."

ii. In the other eight examples above, the function of describing the condition of the doer or the object is fulfilled, not by a single noun, but by a sentence or by a quasi-sentence. Each of these stands in the position of حَال .

In the three examples : 4-6, the حَال is a nominal sentence connected with the main sentence by وَ which means : 'While' as in example 4; or by a personal pronoun referring to the described word, as in example 5, or by both the *Wāw* and the personal pronoun as in example 6.

However, when the connexion is the *Wāw* only, the حَال describes the general condition at the time of the occurrence of the verb. In the next three sentences, 7-9 the حَال is a verbal sentence, connected by the *Wāw* in 7, by the personal pronoun in 8, and by both in 9.

In the last two examples : 10 and 11, the حَال is a quasi-sentence; an adverbial clause of place in 10, and a prepositional clause in 11.

iii. Thus, we may summarise the above as follows :

(*a*) The حَال describes the condition of the doer or the object at the time of the occurrence of the verb.

(*b*) The حَال may be :

1.—An active indefinite participle, which is the most freqent type of the حَال and it takes the accusative case.

2.—A nominal sentence.

3.—A verbal sentence.

4.—A quasi-sentence.

(*c*) When the حَال is a sentence, nominal or verbal, it must be connected to the main sentence by the *Wāw* which means 'while', or by a personal pronoun referring to the described word, or by both the *Wāw* and the pronoun.

(*d*) When the sentence is connected by the *Wāw* alone, it describes the general condition at the time of the occurrence of the verb, not the doer or the object specifically.

EXERCISES

1.—Define the term حَال and explain its categories.

2.—Complete the following sentences with a حَال :

Do not walk at night	لَا تَمْشِ فِى اللَّيْلِ .....
Wear your clothes	اِلْبَسْ ثِيَابَكَ .....
The troops returned	عَـادَ الْجُنُـودُ .....
I looked at the flowers ...	أَبْصَرْتُ الْـوَرْدَ .....
The merchant came back ...	عَـادَ التَّاجِـرُ .....

3.—Identify the حَال ، whether it is a noun, a nominal or verbal sentence, or a quasi-sentence, in the following texts :

1- يُقْبِلُ النَّاسُ عَلَى التَّاجِرِ الْأَمِينِ وَاثِقِينَ بِذِمَّتِهِ مُطْمَئِنِّينَ إِلَى مُعَامَلَتِهِ لِأَنَّهُ يَبِيعُهُمْ سِلَعَهُ خَالِيَةً مِنْ كُلِّ غِشٍّ ، وَيُؤَدِّى إِلَيْهِمْ حُقُوقَهُمْ كَامِلَةً ، وَإِذَا طَلَبُوا إِلَيْهِ النَّصِيحَةَ نَصَحَهُمْ مُغْتَبِطًا مَسْرُوراً .

2- أَكَلَ فَرِيدٌ وَهُوَ شَبْعَانُ ثُمَّ قَامَ يَشْكُو مِنَ الْأَلَمِ فِى مَعِدَتِهِ .

3- دَخَلَ اللِّصُّ الْمَنْزِلَ وَأَهْلُهُ نَائِمُونَ ، فَسَرَقَ مَافِيهِ ثُمَّ خَرَجَ وَلَمْ يَشْعُرْ بِهِ أَحَدٌ *

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* These three texts may be translated as follows :

(1) People come forth to the honest merchant, confident in his conscience, trusting his dealing, because he sells

4- ذَهَبَ الْمُوَظَّفُونَ إِلَى مَكَاتِبِهِمْ مُمْتَلِئِينَ نَشَاطًا ، ثُمَّ عَادُوا مِنْهَا وَقَدْ بَدَتْ عَلَيْهِمْ آثَارُ التَّعَب .

5- أَبْصَرْتُ الطَّائِرَ فَوْقَ الْغُصْنِ ، وَسَمِعْتُهُ يُغَرِّدُ تَغْرِيداً حَسَنًا .

6- لَا تَنَمْ وَنَوَافِذُ الْغُرْفَةِ مُقْفَلَةٌ .

7- اِشْتَرَى التَّاجِرُ الْعِنَبَ عَلَى كَرْمِهِ ، ثُمَّ قَطَفَهُ نَاضِجًا وَبَاعَهُ رَابِحًا فِيهِ *

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them his goods free from all deception and he gives them their dues complete. And if they ask him an advice, he advises them, pleasantly and happily.

(2) Farid ate while he was full; and then rose complaining of pain in his stomach.

(3) The robber entered the house while its people were asleep. Then he stole what was in it, then went away while no one was aware of him.

*These four sentences mean :

(4) The employees went to their offices full of energy; then returned while the traces of exhaustion appeared on them.

(5) I looked at the bird on the tree branch; and heard it singing beautifully.

(6) Do not sleep while the windows of the room are open.

(7) The merchant bought the grapes on the vine; then he gathered them ripe, and he sold them profitably.

LESSON 27

THE DISTINCTIVE NOUN اَلتَّمْيِيزُ

Meaning	*Examples*	
Majid increased (in) politeness.	زَادَ مَاجِـدٌ أَدَبًا	1
Majid is more than Muḥammad (in) wealth,	مَاجِدٌ أَكْثَرُ مِنْ مُحَمَّدٍ مَـالًا	2
With me (I have) eleven books.	عِنْدِى أَحَدَ عَشَرَ كِتَابًا	3
With me (there are) twenty books.	عِنْدِى عِشْرُونَ كِتَابًا	4
With me (there are) ninety-nine books.	عِنْدِى تِسْعَةٌ وَتِسْعُونَ كِتَابًا	5
With me (there are) three books.	عِنْدِى ثَلَاثَةُ كُتُبٍ	6
With me (there are) ten books.	عِنْدِى عَشَرَةُ كُتُبٍ	7
With me (there are) one hundred books.	عِنْدِى مِائَةُ كِتَابٍ	8
With me(there are) one thousand books.	عِنْدِى أَلْفُ كِتَابٍ	9
I bought a gallon (of) milk.	اِشْتَرَيْتُ جَالُونًا لَبَنًا	10
I bought a pound (of) honey.	اِشْتَرَيْتُ رِطْلًا عَسَلًا	11
I bought a meter (of) cloth.	اِشْتَرَيْتُ مِتْرًا قُمَاشًا	12

Notes :

i. اَلتَّمْيِيزُ is a noun which clarifies a vagueness, whether the vagueness is in the statement itself or in a word denoting a number or a measure. It is chiefly in the Accusative case.

ii. In the first two examples above, the vagueness is in the statement itself, and is removed by the تَمْيِيز . The first sentence states that Mājid had an increase, but it does not say in what respect. The word : أَدَبًا , "politeness", explains this aspect. The second sentence compares Mājid and Muḥammad and states that the former is more than the latter, but does not explain in what respect. The word : مَالًا , "wealth," removes this vagueness. Thus, the تَمْيِيز may explain the comparative pattern. It may also explain the superlative.(1)

iii. In those two examples, the تَمْيِيز clarifies vagueness in the statement. But the تَمْيِيز may also remove the vagueness in words. This applies to words indicating a number or a measure, as in examples 3/9 above. If you say, for example, "I have five", and stop, the word "five" is vague and needs clarification. If you say, "I have five books," the word "books" explains

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(1) It is pertinent to add here that the comparative style in Arabic is the pattern *AF'Al*, derived from the triliteral verb; and the equivalent of the English conjunction, "than", is the preposition مِنْ . Thus, the comparative form of the verbs : كَبُرَ ، عَظُمَ and حَسُنَ , for example, is أَكْبَرُ مِنْ ، أَعْظَمُ مِنْ and أَحْسَنُ مِنْ . The superlative is the same pattern prefixed by the definite article, thus : اَلْأَكْبَرُ and اَلْأَعْظَمُ and اَلْأَحْسَنُ , for the masculine. The feminine form of the superlative is اَلْفُعْلَى , thus : اَلْكُبْرَى ، اَلْعُظْمَى and اَلْحُسْنَى . If the verb consisits of more than three radicals, then the word أَكْثَرُ , "more", or أَعْظَمُ , "greater", should be used ,followed by a noun or an infinitive related to the verb as تَمْيِيز

the word "five" and is called the تَمْيِيز in Arabic terminology. Similarly, if you say, "I bought a pound", and stop, the word „pound", which is a measure, remains vague and would need an explanation. If you add the word "milk", the vagueness is gone.

iv. Thus, the تَمْيِيز may explain a statement or a word indicating a number or a measure.

v. The use of تَمْيِيز with a word indicating a number is problematic. This arises from the fact that the Arabic word indicating the number is regarded as the basic part in the sentence and the تَمْيِيز follows it only to clarify it. Arab grammarians call the تَمْيِيز : فَضْلَة ; i.e., a non-integral part of the sentence; and the word it clarifies : عُمْدَة ; i.e., "mayor" or rather, an integral part of the sentence. To make this more clear, let us remember that the English counterpart of the تَمْيِيز is regarded as the basic part, and the word denoting its number is merely its adjective. In the examples : "Two men came", "There are three pens", and "I bought one book", the words : men, pens and book are the subject, the Predicate or the direct object. The words indicating the number, like : one, two, etc are adjectives. The qualified noun is singular when the adjective is one, and is plural when the adjective is two or a higher number. But it is the reverse in Arabic. The Arabic word indicating a number is the subject, the predicate or the object — it is not an adjective. The noun which follows the number merely clarifies it and is therefore called : تَمْيِيز ; i.e., "a clarifier". Its treatment, from the points of view of its number, gender and even its case, is complex. The following are guidelines for the treatment of the تَمْيِيز of number :

(*a*) The number : وَاحِد and اِثْنَان are not used with تَمْيِيز . We use only

the noun as singular or as dual, and the pattern indicates the number. So, the statements : عِنْدِى كِتَابٌ and عِنْدِى كِتَابَانِ mean : "I have one book", and, "I have two books". However, they may follow the noun as adjective for emphasis. So we may say : اَللّٰهُ إِلٰهٌ وَاحِدٌ . "God is one god only", and عِنْدَهُ بَيْتَانِ اِثْنَانِ , "He has indeed two houses".

(*b*) The تَمْيِيز of the numbers : ثَلَاثَةٌ up to عَشَرَةٌ is :

i. Plural,

ii. Genetive, (annexed to the number in the style of construct phrase), and

iii. At odds with the gender of its number.

So we say : سَبْعَةُ أَقْمَارٍ ، ثَلَاثَةُ أَوْلَادٍ and عَشَرَةُ رِجَالٍ ; and : سَبْعُ سَمَاوَاتٍ ، ثَلَاثُ بَنَاتٍ and عَشْرُ نِسَاءٍ

(*c*) The تَمْيِيز of the numbers : أَحَدَ عَشَرَ , "eleven", and the equivalents of any higher number — except مِائَة , "hundred", and أَلْف , "thousand" is :

i. Singular,

ii. Accusative, and

iii. At odds with the gender of the words : ثَلَاثَة till تِسْعَة if they are parts of the number; and

iv. In agreement with the gender of the number : أَحَدَ ، إِحْدَى ، وَاحِدٌ ، اِثْنَانِ

اِثْنَتَان ، and عَشَرَ or عَشَرَةَ . So we say :

اِثْنَا عَشَرَ رَجُلًا	،	أَحَدَ عَشَرَ* رَجُلًا
عِشْرُونَ رَجُلًا	،	ثَلَاثَةَ عَشَرَ رَجُلًا
اِثْنَان وَعِشْرُونَ رَجُلًا	،	وَاحِدٌ وَعِشْرُونَ رَجُلًا
تِسْعَةٌ وَتِسْعُونَ رَجُلًا	and	ثَلَاثَةٌ وَثَلَاثُونَ رَجُلًا
اِثْنَتَا عَشَرَةَ امْرَأَةً	and	إِحْدَى عَشَرَةَ امْرَأَةً
عِشْرُونَ امْرَأَةً	،	ثَلَاثَ عَشَرَةَ امْرَأَةً
اِثْنَتَانِ وَعِشْرُونَ امْرَأَةً	،	إِحْدَى وَعِشْرُونَ امْرَأَةً
تِسْعٌ وَتِسْعُونَ امْرَأَةً	and	ثَلَاثٌ وَثَلَاثُونَ امْرَأَةً

(d) The تَمْيِيز of مِائَة and أَلْف is :

i. Singular, and

ii. Genitive

(There is no effect on the gender)

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*The two parts of the combinations : أَحَدَ عَشَرَ ، ثلاثةَ عشرَ ، ثلاثَ عشرةَ , until اِثْنَا عَشَرَ in اِثْنَتَان and اِثْنَان , carry the un-nunated fathah, But تِسْعَ عَشْرَةَ and تسعةَ عشرَ and اِثْنَتَا عَشَرَ , are treated like Dual nouns.

So we say : مِائَةُ رَجُلٍ ، أَلْفُ رَجُلٍ and مِائَةُ امْرَأَةٍ ، أَلْفُ امْرَأَةٍ .

(e) The تَمْيِيز of the Interrogative كَمْ , "Howmuch?" or "How many ?" is singular and Accusative. So we say :

كَمْ كِتَابًا عِنْدَكَ ؟ and كَمْ دُولَاراً رَبِحْتَ ؟

vi. The تَمييز of measure is :

i. Singular, and

ii. Either Accusative or Genitive.

So you say :

اِشْتَرَيْتُ يَارْدَةً حَرِيراً ، اِشْتَرَيْتُ جَالُونًا لَبَنًا

and عِنْدِى أُوقِيَّةٌ ذَهَبًا .

The words جَالُونٌ , "gallon", أُوقِيَّةٌ , "ounce" and يَارْدَةٌ , "yard", indicate a measure of size, weight and distance, (length, width or size,) respectively; and the words following each of them clarify them. These words which are the تَمْيِيز here are : ذَهَبًا ،لَبَنًا and حَرِيراً ; each is Singular and Accusative. However, we may annex the word of measure to its تَمْيِيز in which case the تَمْيِيز would obviously assume the case of Genitive. The phrases become : عِنْدِى أُوقِيَّةُ ذَهَبٍ ، اِشْتَرَيْتُ جَالُونَ لَبَنٍ and اِشْتَرَيْتُ يَارْدَةَ حَرِيرٍ

vii. The تَمْيِيز of measure, as well as that of number, may be introduced by the equivalent of the preposition : of; i.e., مِنْ , and becomes its Genitive object. Thus, we may say :

اِشْتَرَيْتُ رِطْلًا مِنَ اللَّبَنِ and عِنْدِى خَمْسَةٌ مِنَ الْأَوْلَادِ

viii. We may summarise the above as follows :

(*a*) The تَمْيِيز is a noun which removes a vagueness in the statement or in a word indicating a number or a measure.

(*b*) The تَمْيِيز which clarifies a vagueness in the statement, including that which follows the comparative or superlative pattern, is indefinite and accusative.

(*c*) The تَمْيِيز of a word of number is indefinite, Singular, and accusative, if the number is between أَحَدَ عَشَرَ "eleven" ; and تِسْعَةٌ وَتِسْعُونَ , "ninety-nine", inclusive. But if the number is between ثَلَاثَة "three", and عشرة "ten", or is the word مِائَة 'hundred, or أَلْف , "thousand," the تَمْيِيز is to be annexed to the number and thus be in the genitive case.

An interesting feature in the relationship between the number and its تَمْيِيز is that they are at odds in gender and in number. When the noun indicating the number is عَشَرَة "ten", or less, the تَمْيِيز is in the Plural. If it is more than ten, it is Singular. Moreover, the words from ثَلَاثَة to عَشَرَة ,whether it is by itself or in a compound number, assume the opposite gender of that of its تَمْيِيز[1]. So you say أَرْبَعَةُ رِجَالٍ "four men", أَرْبَعُ بَنَاتٍ , "four girls", أَرْبَعَةٌ وَخَمْسُونَ رَجُلًا "fifty-four men", and أَرْبَعٌ وَخَمْسُونَ بِنْتًا , "fifty-four girls", .

(*d*) The تَمْيِيز of a word of measure may be Accusative or Genitive in a Construct Phrase or after the preposition مِنْ . You say, اِشْتَرَيْتُ قِنْطَاراً فَحْمًا 'I bought a ton coal", or اِشْتَرَيْتُ قِنْطَارَ فَحْمٍ or اِشْتَرَيْتُ قِنْطَاراً مِنَ الْفَحْمِ .

(1) This, however, does not apply to the term عشرة when it is the second part of a number indicating the equivalent of eleven to nineteen. It then assumes the same gender of the word.

EXERCISES

Identify the تَمْيِيز in the following :

1- بَاعَ التَّاجِرُ خَمْسَةَ عَشَرَ قِنْطَاراً قُطْنًا ، وَعِشْرِينَ زَكِيبَةً قَمْحًا .

2- اَلْبُرْتُقَالُ مِنْ أَلَذِّ أَنْوَاعِ الْفَاكِهَةِ طَعْمًا ، وَأَطْوَلِهَا بَقَاءً وَأَكْثَرِهَا فَائِدَةً .

3- فِي الْكِتَابِ خَمْسٌ وَتِسْعُونَ صَفْحَةً ، وَفِي كُلِّ صَفْحَةٍ تِسْعَةَ عَشَرَ سَطْراً .

4- اَلرِّيفُ أَنْقَى مِنَ الْمُدُنِ هَوَاءً وَأَجْمَلُ مَنْظَراً .*

5- اَلذَّهَبُ أَقَلُّ صَلَابَةً مِنَ الْحَدِيدِ .

6- قِيرَاطٌ ذَهَبًا خَيْرٌ مِنْ قِيرَاطَيْنِ فِضَّةً .

7- يَجْتَهِدُ التِّلْمِيذُ فَيَنْمُو عَقْلًا وَيَزْدَادُ عِلْمًا وَفَضْلًا** .

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*These sentences may be translated as follows :

(1) The merchant sold fifteen tons (of) cotton, and twenty sacks (of) wheat.

(2) The orange is one of the most delicious fruits (in) taste, and the most lasting and the most useful.

(3) In the book there are ninety-five pages; and in each page there are nineteen lines.

(4) The country-side is clearer than the cities (in) air; and is more beautiful (in) scenery.

**These three sentences mean :

(5) Gold is less than iron (in)solidity.

(6) One carat (of) gold is better than two carats (of) silver.

(7) The student works hard; so he grows (in) mind, and increases (in) knowledge and merit.

LESSON 28

THE NOUN EXCEPTED BY إِلَّا[1]

اَلْمُسْتَثْنَى بِإِلَّا

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(1) There are other but less frequent tools of excepting; namely,

(*a*) The nouns : غَيْرَ and سِوَى , which mean, "but not", "other than". However, being nouns, the noun excepted by them is annexed in the form of a construct phrase, and takes therefore the Genetive case. You say, حَضَرَ الْأَوْلَادُ غَيْرَ عَلِيٍّ or سِوَى عَلِيٍّ , instead of إِلَّا عَلِيًّا . The words غَيْرَ and سِوَى take the grammatical case which the excepted word would have assumed if it were excepted by means of إِلَّا .

(*b*) عَدَا ، خَلَا and حَاشَا . These three words, each of which also means : "except", may be treated in one of the following manners :

i.—As nouns, like غَيْرَ and سِوَى . In this case, their treatment and the treatment of the excepted noun is the same as that of غَيْرَ and سِوَى . So you say : خَلَا عَلِيٍّ ، عَدَا عَلِيٍّ and حَاشَا عَلِيٍّ .

ii.—As verbs. In this case, the excepted noun would become an accusative object. Accordingly, we say : خَلَا عَلِيًّا ، عَدَا عَلِيًّا and حَاشَا عَلِيًّا .

iii.—These words may be preceded by the particle مَا for emphasis. In this case, they have to be treated as verbs only. Thus we must say, مَا خَلَا عَلِيًّا ، مَا عَدَا عَلِيًّا and مَا حَاشَا عَلِيًّا . When they are treated as verbs, the excepted nouns are regarded as their direct object, and their doer is an assumed pronoun.

Meaning	*Examples*	
The workers went on strike except (for) a few.	أَضْرَبَ الْعُمَّالُ إِلَّا قَلِيلًا	1
I read the book except (for) two pages.	قَرَأْتُ الْكِتَابَ إِلَّا صَفْحَتَيْنِ	2
I shook hands with the travellers except (for) your brother.	سَلَّمْتُ عَلَى الْمُسَافِرِينَ إِلَّا أَخَاكَ	3
The workers did not go on strike except (for) a few.	لَمْ يُضْرِبِ الْعُمَّالُ إِلَّا قَلِيلًا (أَوْ إِلَّا قَلِيلٌ)	4
I did not shake hands with the travellers except (for) your brother.	مَا سَلَّمْتُ عَلَى الْمُسَافِرِينَ إِلَّا أَخَاكَ (أَوْ أَخِيكَ)	5
No (one) succeeds except the hard-working ones.	لَا يَنْجَحُ إِلَّا الْمُجِدُّونَ	6
Do not associate except with the sincere ones.	لَا تُصَاحِبْ إِلَّا الْمُخْلِصِينَ	7
Do not play except in the park.	لَا تَلْعَبْ إِلَّا فِي الْحَدِيقَةِ	8
No one but 'Ali is in the house.	مَا فِي الدَّارِ إِلَّا عَلِيٌّ	9
"And Muhammad is but a Messenger".	« وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ »	10

Notes :

i. In the first three sentences above, the particle إِلَّا , "Except", is preceded by a general term in a positive statement, and is followed by a noun excluded by إِلَّا from the general term, which otherwise would have been included in the general statement. The noun : قَلِيلًا , "a few", is excluded from the term اَلْعُمَّالُ : "The workers", who went on strike; the noun صَفْحَتَيْنِ , "two pages", is excluded from اَلْكِتَابَ "The book;" which was read; and the noun أَخَاكَ , "your brother", is excluded from اَلْمُسَافِرِينَ , "travellers", who were greeted. The noun following إِلَّا , which is so excluded, is in the accusative case, taking the applicable sign-ending. The word : قَلِيلًا takes the *fatḥah;* صَفْحَتَيْنِ takes

the *Yā'* preceded by *fatḥah* and followed by *kasrah,* being a dual noun; and أَخَاكَ takes the *Alif,* being one of the Five Nouns.

ii. The next two examples, 4 and 5, are similer to the first three in that إِلَّا is preceded by a general term and followed by an excluded noun. However, the statement preceding إِلَّا is not positive but negative. Therefore, the exclusion is not so real, and إِلَّا here is almost like the conjunction "but" introducing a contrary statement. So, the example : لَمْ يُضْرِبِ الْعُمَّالُ إِلَّا قَلِيلًا, is almost like saying; "The workers did not go on strike, but a few went on strike. And the statement : مَا سَلَّمْتُ عَلَى الْمُسَافِرِينَ إِلَّا أَخَاكَ, is like saying : "I greeted no one, but greeted your brother". Therefore, the noun following إِلَّا may be treated as a "substitute" following the grammatical case of the general term before إِلَّا or may be in the accusative case as if it is fully governed by إِلَّا , since the style here somehow resembles the regular style of إِلَّا in that the statement before إِلَّا is complete. Therefore, we see that the excepted noun in example 4; namely : قَلِيلًا , may be read قَلِيلٌ to follow the nominative case of الْعُمَّالُ ; and the word : أَخَاكَ in example 5 may slso read : أَخِيكَ , to follow the genitive case of : الْمُسَافِرِينَ before إِلَّا .

iii. In the last five examples , إِلَّا is preceded by a negative and incomplete statement, containing no general term; and the function of إِلَّا is not exclusion but the cancellation of the negation. The use of the negative and the exceptive terms is an emphatic restriction equivalent to, but more emphatic than the term : "only". Therefore, the word following إِلَّا takes the grammatical case relevant to the words preceding إِلَّا , disregarding the existence of إِلَّا completely. Therefore, الْمُجِدُّونَ, in example 6, is the doer of the preceding verb ; الْمُخْلِصِينَ, in example 7,

is the object of the verb before إِلَّا . The prepositional phrase فِي الْحَدِيقَةِ , following إِلَّا in example 8, is attached to the verb before إِلَّا ; وَعَلِيٌّ , following إِلَّا in example 9, is the subject of the nominal sentence, as the preceding prepositional phrase is its predicate; and رَسُولٌ in the last example is the predicate of مُحَمَّدٌ which is the nominal subject.

iv. We may thus summarise the above as follows :

(a) The noun excepted by إِلَّا has to be accusative when the statement before إِلَّا is complete and positive.

(*b*) If the statement before إِلَّا is complete but negative, the noun following إِلَّا may be accusative as an excepted noun, but may also follow the case of the preceding general term as "substitute".

(*c*) When there is no complete statement before إِلَّا , the noun after it assumes the case of its function in the sentence; doer, object, subject, predicate or whatever it may be.

v. Besides the term: إِلَّا ,there are some other words used to convey the idea of 'excepting',as explained in p.335.

EXERCISES

Apply the appropriate vowel-endings to the nouns after إِلَّا in the following examples :

اَلْمُدُنُ الْأَمْرِيكِيَّةُ نَظِيفَةٌ إِلَّا نيويورك "The American cities are clean except (for) New York"

أَكَلَ الرَّجُلُ الدَّجَاجَةَ إِلَّا جَنَاحَهَا "The man ate the chicken except (for) its wing"

لَمْ يَرْبَحْ أَحَدٌ إِلَّا أَحْمَد "No one earned except Ahmad"

مَا مَرَرْتُ بِإِنْسَانٍ إِلَّا خَالِد "I did not pass by any human being except Khalid'

مَا افْتَرَسَ الذِّئْبُ إِلَّا شَاة "The wolf did not kill but (for) a ewe"

لَا يَنْجَحُ إِلَّا الْمُجْتَهِد "Only the hard-working one succeeds"

LESSON 29

THE CALLED NOUN اَلْمُنَادَى

"THE VOCATIVE"

	Examples	*Meaning*
1	يَا عَبْدَ اللهِ	O 'Abd Allah
2	يَا كَرِيمَيِ النَّفْسِ	O (you) two whose soul is noble.
3	يَا طَاهِرِي الْقَلْبِ	O (you) whose hearts are pure.
4	يَا كَرِيمًا نَفْسُهُ	O (you) whose soul is noble.
5	يَا مَشْكُوراً عَمَلُهُ	O (you) whose work is appreciated.
6	يَا حَامِلًا مَـــاءً	O (you) carrier of water.
7	يَا جَارِيًا فِي الطَّرِيقِ	O (you) running in the street.
8	يَا مُسْرِفًا ، اَلاعْتِدَالُ خَيْرٌ لَكَ	O (you) extravagant; the middle way is better for you.
9	يَا مُذْنِبًا ، تُبْ إِلَى اللهِ	O (you) sinner; repent to God.
10	يَا طُلَّابُ (أَيُّهَا الطُّلَّابُ) أَتْقِنُوا أَعْمَالَكُمْ	O (you) students; do your work well.
11	يَا وَلَدَانِ (أَيُّهَا الْوَلَدَانِ) ، لَا تَمْشِيا فِي الْمَطَرِ	O (you) two boys; don't walk in the rain.
12	يَا مُجِدُّونَ (أَيُّهَا الْمُجِدُّونَ) أَبْشِرُوا بِالنَّجَاحِ	O (you) hard-working (ones) anticipate success.
13	يَا خَـــالِدُ	O (you) Khalid.
14	يَا خَالِـــدَانِ	O (you) two Khalids.
15	يَا خَالِـــدُونَ	O (you) Khalids.

Notes :

i. The مُنَادَى . "Vocative" is the noun called by means of an interjection, like : يَا ، "O you". The person or persons you call may be known to you by their name and you call them by their name; or may be known to you by their category or their quality and you call them by these titles.

ii. Whether the Vocative is a name, (a proper noun), or a common noun, being merely a title or a virtue or a category, and it happens to be a construct phrase,the first part of the phrase is to be in the case of accusative,bearing the regular accusative sign. In the first three top examples in the above table, the called noun after the interjection, يَا is a مُضَاف in a construct phrase; عَبْدَ اللهِ ، كَرِيمَيِ النَّفْسِ and طَاهِرِي الْقَلْبِ . The first part is in the Accusative and has therefore the appropriate accusative sign; the *fatḥah* in the first example, and the Dual *Yâ'* and the sound masculine plural *Yâ'* in the second and the third examples. The Vocative in the first example is a proper noun; but in the other two examples it is not so. What is called here is a person or a category of persons described by the nobility of the soul or the purity of the heart.

iii. In the next four examples, 4/7, the Vocative اَلْمُنَادَى, is not a مُضَاف in a construct phrase, but a quasi مُضَاف, شَبِيهٌ بِالْمُضَافِ. This means that the noun is followed by something related closely to it. Example 4 : كَرِيمًا نَفْسُهُ is an active participle with its doer : نَفْسُهُ , as it has the force of the verb. The next example, مَشْكُوراً is a passive participle with the doer substitute, عَمَلُهُ ; the next, حَامِلاً , is an active participle with its

Accusative object : مَاءً ; and the last : جَارِيًا , is also followed by a prepositional clause attached to it. In such examples, the مُنَادَى is accusative bearing the regular accusative signs, as we see.

iv. In the next two examples : 8/9, the مُنَادَى is not a definite but a common noun which is not either مُضَاف in a construct phrase, or شَبِيهٌ بِالْمُضَافِ , in being followed by a noun or a clause closely related to it.

Here again, the مُنَادَى is to be in the accusative case with the regular accusative sign.

v. In the next group of examples, 10/12; namely : طُلَّابُ ، وَلَدَانِ and مُجِدُّونَ, the مُنَادَى looks like an indefinite noun but it acquires definiteness by virtue of being present and addressed as a second person; or by having the article after the interjection أَيُّهَا or يَاأَيُّهَا .

In the case the noun acquires definiteness by being a مُنَادَى or by being, in addition, definite in itself by having the article, or by being a Proper Noun as in examples13/15, the مُنَادَى should have the unnunated ending of the nominative, whether it is the , ضَمَّة as in : يَا طُلَّابُ and يَا خَالِدُ ; or the أَلِف , as in : يَا وَلَدَانِ and يَا خَالِدَانِ ; the *Wāw* as in : يَا مُجِدُّونَ and يَا خَالِدُونَ .

vi. We may now summarise as follows :

(*a*) المُنَادَى is a name called by means of an interjection like : يَا ، أَيُّهَا or يَاأَيُّهَا.

(*b*) الْمُنَادَى is in the Accusative case with the regular Accusative sign in the following cases :

i. When اَلْمُنَادَى is مُضَاف like : يَا عَبْدَ اللهِ .

ii. When اَلْمُنَادَى is شَبِيه بِالْمُضَاف like :

يَا جَمِيلًا خِصَالُهُ ، يَا قَارِئًا كِتَابًا

يَا جَالِسًا تَحْتَ الشَّجَرَةِ and يَا مَقْطُوعًا ثَوْبُهُ [1]

iii. When المنادى is just a common noun, like :

يَا فَتَاةً ، يَا تِلْمِيذاً ، يَا وَلَداً

(*c*) المنادى takes the un-nunated nominative ending when it is not any of the above categories; and this is :

i. When it is an "independent", un-annexed proper noun, like :

يَا فُؤَادُ ، يَا عَائِشَةُ ، يَا زَيْنَبُ ، يَا مُحَمَّدُ

ii. When it is a quasi-definite noun, and this when a person is addressed by the use of a a qualifying adjective like -

يَا فَاضِلَانِ ، يَا نَبِيلَةُ ، يَا قَارِئُ ، يَا مُجْتَهِدُونَ [2]

---

(1) These phrases mean :

O (you) excellent are his virtues, (whose virtues are excellent).

O (you) reading a book. O (you) sitting under a tree. O (you) his garment is cut.

(2) These mean :

O you the two virtuous ones. O you the noble one. O you reading one. O you working hard one !

EXERCISES

1.—Define the following terms :

اَلْمُنَادَى ـ اَلْمُضَاف ـ اَلشَّبِيهُ بِالْمُضَافِ

2.—When does اَلْمُنَادَى have the regular accusative ending; and when does it have the unnūnated nominative ending ?

Give examples.

3.—Introduce the interjection of اَلْمُنَادَى to the following :

أَبُو الْفَضْلِ ـ عَبْدُ الْغَفَّارِ ـ إِسْمَاعِيلُ ـ غُلَامَانِ ـ مُجْتَهِدٌ فِي دُرُوسِهِ ـ مُتْقِنٌ عَمَلَهُ ـ أَخُو الْعَرَبِ ـ عَجُولٌ ـ شَاهِدُونَ ـ ذُو الْمُرُوءَةِ ـ غَافِلٌ ـ مُبَذِّرُونَ ـ

4.—Identify اَلْمُنَادَى and its sign ending in the following sentences :

Redress the wronged (person), O judges.	أَنْصِفُوا الْمَظْلُومَ يَا قُضَاةُ
Take your prizes, O winners.	خُذُوا جَوَائِزَكُمْ يَا فَائِزُونَ
O (you) two witnesses witness with justice.	يَا شَاهِدَانِ اشْهَدَا بِالْعَدْلِ
O (you) travellers, get ready.	يَا مُسَافِرُونَ تَأَهَّبُوا
Give generously, O people of goodness.	جُودُوا يَا أَهْلَ الْفَضْلِ
The sun has set, O you who are fasting.	غَرَبَتِ الشَّمْسُ يَا صَائِمَيْنِ
Slowly, O (you) who are descending from the mountain.	تَمَهَّلْ يَا نَازِلًا مِنَ الْجَبَلِ

(C) THE GENITIVE CASE

THE GENITIVE CASE اَلْجَـــرُّ

LESSON 30

CATEGORIES AND SIGN ENDINGS OF THE GENITIVE

Meaning	*Examples*	
Delay not the work of today till tomorrow.	لَا تُؤَخِّرْ عَمَلَ الْيَوْمِ إِلَى الْغَدِ	1
Maryam's hair is long.	شَعْرُ مَرْيَمَ طَوِيلٌ	2
The house of 'Uthman is large.	بَيْتُ عُثْمَانَ وَاسِعٌ	3
Black hair is sweeter than yellow	شَعْرٌ أَسْوَدُ أَحْلَى مِنْ أَصْفَرَ	4
The black hair is sweeter than the yellow hair.	اَلشَّعْرُ الْأَسْوَدُ أَحْلَى مِنَ الْأَصْفَرِ	5
He who has black hair is sweeter than he who has yellow hair.	أَسْوَدُ الشَّعْرِ خَيْرٌ مِنْ أَصْفَرِ الشَّعْرِ	6
The two brothers live in two rooms.	اَلْأَخَوَانِ يَسْكُنَانِ فِي غُرْفَتَيْنِ	7
Sympathy with the poor is a duty.	اَلْعَطْفُ عَلَى الْمَسَاكِينِ وَاجِبٌ	8
'Ali (is one) of the righteous.	عَلِيٌّ مِنَ الصَّالِحِينَ	8
The duty of your father (comes) before the right of your brother.	وَاجِبُ أَبِيكَ قَبْلَ حَقِّ أَخِيكَ	10

Notes :

i. You will have learned by now that the noun assumes the genitive case when it is one of the following categories :

(*a*) A second part of a construct phrase : مُضَافٌ إِلَيْهِ

(*b*) An object of a preposition.

The formation of the construct phrase was discussed earlier. We learned that the first part ; اَلْمُضَافُ ,"the annexed", loses its nunation and does not normally have the article prefix. As for its declension, it may take any of the three cases appropriate to its function in the sentence. On the other hand, the second part; اَلْمُضَافُ إِلَيْهِ , "the annexed to", always assumes the genitive case.

We also discussed the prepositions earlier, and learned that the object of a preposition has to be in the genitive case.

ii. In the above examples, we can easily identify the nouns which are objects of a preposition. We can also identify اَلْمُضَافَ إِلَيْهِ . In the first instance, we have the construct phrase : عَمَلَ الْيَوْمِ. عَمَلَ , the first part, is accusative object, and الْيَومِ is اَلْمُضَافُ إِلَيْهِ in the genitive case. We also have the noun الْغَـدِ , as object of the preposition : إِلَى.

We may idenfify the genitive in all the above examples as follows :

Example No.	*Prepositional object*	اَلْمُضَافُ إِلَيْـهِ
1	إِلَى الْغَـدِ	اَلْيَوْمِ
2		مَـرْيَمَ
3		عُثْمَـانَ
4	مِنْ أَصْفَـرَ	
5	مِنَ الْأَصْفَـرِ	
6	مِنْ أَصْفَـر	الشَّعْـر

7 فِي غُرْفَتَيْنِ

8 عَلَى الْمَسَاكِينِ

9 مِنَ الصَّالِحِينَ

10 أَبِيكَ ـ حَقٍّ ـ أَخِيكَ

iii. Although all these nouns are in the genitive case by virtue of being an object of a preposition or a second part of a construct phrase, their sign-endings are not the same. Some, like : اَلْأَصْفَرِ ، اَلشَّعْرِ ، اَلْيَوْمِ take the *kasrah*; some like : عُثْمَانَ ، مَرْيَمَ and أَصْفَرَ has the *fatḥah;* غُرْفَتَيْنِ has the dual *Ya'*; اَلصَّالِحِينَ has the sound masculine plural *Ya'*, and أَبِيكَ and أَخِيكَ each has also a *Ya'*, being from amongst the Five Nouns.

iv. The category of genitive nouns which takes the *fatḥah*-ending is that which never accepts a nunation. The never-unnunated nouns are six kinds of proper nouns, four adjectives, a noun with the extended increased alif and the broken plural of the patterns : مَفَاعِل or مَفَاعِيل.(1) They are called "diptote", i.e., the nouns which can be only of two declension-endings as opposed to those which can have any of the three endings.

v. However, when a diptote is prefixed by اَلْ ,or is the first part of a construct phrase, the vowel *kasrah* applies. Therefore. while the word : أَصْفَرَ takes a *fatḥah* in example 4, being

(1) *Infra,* Appendix B

a diptote, it takes the *kasrah* in the next two examples. In Example 5 it is الْأَصْفَرِ prefixed by the article; and in example 6 : أَصْفَرِ الشَّعْرِ , it is annexed, مُضَافٌ

vi. We may therefore summarise as follows :

(*a*) The genitive dual takes the dual *Yā'* ; i.e., preceded by a *fatḥah* and followed by a *Kasrah.*

(*b*) The genitive sound masculine plural takes its *Yā'*, i.e., preceded by a *kasrah* and followed by a *fatḥah.*

(*c*) The genitive Five Nouns have the *Yā'* ending.

(*d*) The genitive un-nunated nouns take the *fatḥah*-ending, unless it is prefixed by اَلْ or annexed to another noun.

(*e*) All other Genetive nouns have the kasrah-ending.

(*f*) The genitive case applies to :

i. A noun that is the second part of a construct phrase.

ii. A noun governed by a preposition.

EXERCISES

1.—What are the genitive categories ?

2.—Name six prepositions and their meaning; and use them in sentences.

3.—Complete the following sentences :

Shoes are made of skin.	الْجِلْـدِ	تُصْنَعُ الْأَحْـذِيَةُ
The man sinks in water.	الْمَـاءِ	يَغُوصُ الرَّجُـلُ
The hen sits on the eggs.	الْبَيْضِ	تَرْقُـدُ الدَّجَاجَـةُ
The lightning flashes in the sky.	السَّمَاءِ	يَلْمَعُ الْبَـرْقُ
We listened to the speech.	الْحَـدِيثِ	أَصْغَيْنَـا
People scattered along the way.	الطَّرِيقِ	اِنْتَشَرَ النَّـاسُ
Rely not except on yourself.	نَفْسِكَ	لَا تَعْتَمِـدْ إِلَّا
The traveller has returned to his homeland.	وَطَنِهِ	عَـادَ الْمُسَافِـرُ
The husband bought a gift for his wife.	زَوْجَتِهِ	اِشْتَرَى الزَّوْجُ هَدِيَّةً
I put the book on the table.	الْمَائِدَةِ	وَضَعْتُ الْكِتَابَ

4.—Identify the genitive, its category and its sign ending in the text given in the exercise in P. 185 of Part I.

SECTION C
THE FOLLOWERS

THE FOLLOWERS اَلتَّوَابِعُ

"A PRELIMINARY NOTE"

The term: 'Follower', تَابِعٌ P.I., تَوَابِعُ, here means, a word, verb or noun, which agrees with a preceding word in its declension case, being its adjective, emphasis, etc." There are four categories of this type of Follower, all of which agree with the followed word in its case. They are :

اَلنَّعْتُ 'The Adjective'

اَلتَّوْكِيدُ 'The Emphasis'

اَلْعَطْفُ 'The Conjunction,' and

اَلْبَدَلُ 'The Substitute'

LESSON 31

THE ADJECTIVE اَلنَّعْتُ

	Meaning	*Examples*
1	The noble teacher arrived.	حَضَرَ الْمُعَلِّمُ الْفَاضِلُ
2	I bought two small bicycles.	اِشْتَرَيْتُ دَرَّاجَتَيْنِ صَغِيرَتَيْنِ
3	I live in a beautiful town.	أَعِيشُ فِي مَدِينَةٍ جَمِيلَةٍ
4	These are well mannered students.	هٰؤُلَاءِ طُلَّابٌ مُهَذَّبُونَ
5	The two boys whose mother is wise arrived.	حَضَرَ الْوَلَدَانِ الْعَاقِلَةُ أُمُّهُمَا
6	I saw girls whose hair is long.	رَأَيْتُ بَنَاتٍ طَوِيلًا شَعْرُهُنَّ

Notes :

i. In the first four sentences, the words : الْفَاضِلُ ، صَغِيرَتَيْنِ ، جَمِيلَةٍ and مُهَذَّبُونَ are adjectives; and their qualified nouns are : اَلْمُعَلِّمُ ، مَدِينَةٍ ، دَرَّاجَتَيْنِ and طُلَّابٌ respectively. If we compare each of these adjectives with its qualified noun we find that it agrees with it in the declension, whether it is nominative accusative or genitive. In, the first instance, both noun and adjective are nominative with the *ḍammah* ending. In the next sentence, No, 2, both are accusative with the dual *Yā'* In the third sentence, No. 3, both are genitive with the *kasrah* ending. And in the fourth sentence, both are nominative but the noun has the *ḍammah* ending and the adjective has the sound masculine plural *Wāw*. The noun and the adjective must have the same case, but not necessarily the same sign ending.

i. In the last two instances, the adjectives, الْعَاقِلَةُ and طَوِيلًا qualify the nouns : اَلْوَلَدَانِ and بَنَاتٍ. The qualiied noun : اَلْوَلَدَانِ and its adjective : اَلْعَاقِلَةُ are both nominative; the noun has the Dual *Alif* and the adjective has the *ḍammah* ending. And the qualified noun بَنَاتٍ and its adjective طَوِيلًا are accusative; the noun with the *kasrah* ending, being a sound fem. plural, and the adjective has the regular accusative *fatḥah* ending.

In short, the adjective must agree with the case of its qualified noun, and should have its appropriate ending.

iii. In addition to the fact that the adjective agrees with the case of the qualified noun, it also agrees with it in being definite or indefinite. They are both definite in examples 1 and 5, but are both indefinite in the other examples.

iv. If we compare the adjectives in the first group, examples 1-4, with those in the second group 5-6, we can see that whereas the adjective in the first group describes a feature in the qualified noun itself, the adjective in the second group describes a feature, not in the qualified noun itself but in something else related to it, and is annexed to a personal pronoun referring to it. The first type of adjective, the more common, is therefore called : حَقِيقِيٌّ 'Actual'; the other type is called سَبَبِيٌّ 'Relative'. In example 5, the Adjective اَلْعَاقِلَةُ , 'the wise' does not actually describe the qualified noun , اَلْوَلَدَانِ , "the two boys" but أُمُّهُمَا 'their mother', which is the doer of اَلْعَاقِلَةُ, which has the force of the verb. The doer of the adjective, as we see, is annexed to a personal pronoun, هُمَا, the antecedent of which is : اَلْوَلَدَانِ , the qualified noun. The other example can be analysed

similarly. The adjective طَوِيلًا , 'long', does not actually describe the qualified noun, بَنَاتٍ 'girls', but شَعْرُهُنَّ 'their hair', which is the doer of the adjective as it has the force of a verb. The doer of the adjective is annexed to the personal pronoun , هُنَّ , the antecedent of which is the qualified noun.

In brief, there are two types of اَلنَّعْت , the adjective; namely the Actual Adjective, اَلنَّعْتُ الْحَقِيقِيُّ , and the Relative Adjective, اَلنَّعْتُ السَّبَبِيُّ . The latter describes a noun related to, and annexed to a pronoun referring to, the qualified noun. It is a peculiar Arabic style.

v. In addition to the agreement between the adjective and its qualified noun in the case and in being definite or indefinite, the Actual Adjective agrees with the qualified noun in two other respects; namely, the gender and the number. In Example 1, they are both Masculine Singular; in Example 3, both are Fem. Singular; in 2, they are fem. dual; and in 4, they are masc. plural.

vi. The Relative Adjective agrees with the gender of its doer. Therefore; it may not agree with its qualified noun in gender or in number. Thus, the qualified noun in 5, اَلْوَلَدَانِ is masc. dual, whereas its adjective : العاقلة is Fem. Sing.; and in 6, the qualified noun: بَنَاتٍ is fem. pl., whereas the adjective : طَوِيلًا is masc. sing.

v. We may summarise the above as follows :

(*a*) The adjective may be Actual or Relative.

(*b*) The Actual Adjective agrees with the qualified noun in

1.—The case of declension

2.—Being definite or indefinite

3.—The gender

4.—The number

(*c*) The Relative Adjective agrees with the qualified noun in

1.—The case of declension

2.—Being definite or indefinite

(*d*) The Relative Adjective is always singular and agrees with the gender of its doer which is annexed to a personal pronoun referring to the qualified noun.

EXERCISES

1.—**What is the meaning of the terms : Actual Adjective and Relative Adjective ?**

2.—**What is the position of the Adjective in relation to the qualified noun ?**

3.—**Transform the following sentence, which speaks of** a masculine singular, into fem. singular, masc. and fem. dual and masc. and fem. plural :

عَدُوٌّ عَاقِلٌ خَيْرٌ مِنْ صَدِيقٍ جَاهِلٍ

"A restrained foe is better than an insolent friend"

4.—**Identify the Actual and Relative Adjective in the following :**

نُيُويُورْكُ مَدِينَةٌ كَبِيرَةٌ — **New York is a big** city.

فِيهَا مَتَاحِفُ كَثِيرَةٌ وَمَيَادِينُ وَاسِعَةٌ * — **In it there are many museums and wide squares.**

وَمَبَانٍ عَالِيَةٌ تُسَمَّى نَاطِحَاتِ السَّحَابِ — **And lofty buildings called sky-scrapers.**

وَحَدَائِقُ طَوِيلٌ شَجَرُهَا ، جَمِيلٌ أَزْهَارُهَا * — **And gardens the trees of which are tall and the flowers of which are beautiful.**

وَبِهَا هَيْئَةُ الْأُمَمِ الْمُتَّحِدَةِ — **And in it there is the U.N. Organisation.**

وَتَصْدُرُ بِهَا الصُّحُفُ ذَاتُ النُّفُوذِ الْعَالَمِيِّ — **And in it appear the internationally influential news-papers.**

***The Broken Plural may be qualified by a** singular fem. adjective.

وَفِيهَا دُورُ النَّشْرِ الْكُبْرَى

And in it there are the leading publishing houses.

وَلٰكِنَّ جَوَّهَا جَوٌّ رَطْبٌ هَوَاؤُهُ

But its weather is a weather whose air is humid.

وَصَيْفُهَا صَيْفٌ شَدِيدٌ حَرُّهُ

And its summer is a summer the heat of which is intense.

وشِتَاؤُهَا شِتَاءٌ قَارِسٌ بَرْدُهُ

And its winter is a winter the cold of which is severe.

وَفِيهَا بُنُوكٌ عَظِيمٌ ثَرَاؤُهَا

And in it there are banks the wealth of them is great.

وَالْبُورْصَةُ الْعَالَمِيَّةُ الْأُولَى

And the greatest international Stock Exchange.

LESSON 32

THE EMPHASIS اَلتَّوْكِيدُ

Meaning	*Examples*	
	A	
I shall never, never break a covenant.	لا ، لَا أَخُونُ الْعَهْدَ	1
The President arrived, Arrived.	حَضَرَ ، حَضَرَ الرَّئِيسُ	2
I earned one thousand dollars. One thousand dollars.	رَبِحْتُ أَلْفَ دُولَارٍ، أَلْفَ دُولَارٍ	3
Do your duty. Do your duty !	اِعْمَلْ وَاجِبَكَ ، اِعْمَلْ وَاجِبَكَ	4
	B	
The President, himself, arrived.	حَضَرَ الرَّئِيسُ نَفْسُهُ	5
The President, his eye, (himself), arrived.	حَضَرَ الرَّئِيسُ عَيْنُهُ	6
I read the book, all of it.	قَرَأْتُ الْكِتَابَ كُلَّهُ	7
The students, all of them, succeeded.	نَجَحَ الطُّلَّابُ جَمِيعُهُمْ	8
The twins, both of them, won.	ظَفِرَ التَّوْأَمَانِ كِلَاهُمَا	9
I saw the twins, both of them.	أَبْصَرْتُ التَّوْأَمَيْنِ كِلَيْهِمَا	10
The two girl students, both of them, won.	فَازَتِ التِّلْمِيذَتَانِ كِلْتَاهُمَا	11
I love the two girl students, both of them.	أُحِبُّ التِّلْمِيذَتَيْنِ كِلْتَيْهِمَا	12
	C	
We, ourselves, climbed that mountain.	صَعِدْنَا نَحْنُ هَذَا الْجَبَلَ	13
Did you, yourselves, climb this mountain ?	أَصَعِدْتُمَا أَنْتُمَا هٰذَا الْجَبَلَ ؟	14

Meaning	*Examples*	
He, himself, climbed this mountain.	صَعِدَ هُوَ هٰذَا الْجَبَلَ	15
I treated him, himself, well.	أَكْرَمْتُهُ هُوَ	16
I shook hands with her, herself.	سَلَّمْتُ عَلَيْهَا هِيَ	17

Notes :

i. The تَوْكِيد ,Emphasis, ,is a follower which is used to assert a statement and remove any possible doubts on the part of the listener.

ii. In group A above, the emphasis is served by repeating the word; i.e., the particle, the verb, or the noun, or all the sentence. This is tangibly clear from the four examples under A. However, when the repeated word is declinable, like the word أَلْفٌ , a thousand,' example 3, the emphatic word follows the case of the emphasised word.

This type of تَوْكِيد in which the emphasis is served by repetition is called تَوْكِيدٌ لَفْظِيٌّ , 'Formal Emphasis'.

iii. In the examples given under B, the emphasis is served not by repeating the word but by employing another word annexed to a personal pronoun referring to the emphasised noun. The Emphatic word is one of the following terms :

نَفْسٌ : Self, (himself, itself)

عَيْنٌ : Eye, but also meaning 'self'

كُلٌّ : All

جَمِيعٌ : All

} emphasises a full quantity or number

كِلاَ : Both, Fem. كِلْتَا.

The type of تَوْكِيد employing one of the above words is called تَوْكِيدٌ مَعْنَوِىٌّ; i.e., 'The Significant Emphasis'.

iv. We note that the تَوْكِيد follows the case of the stressed word, and that the emphatic terms take the simple vowel ending except كِلاَ and كِلْتَا which have the dual *Alif* in the nominative case, and the dual *Ya'* when they are accusative or genitive.* In this respect they are regarded as quasi dual. They are not real dual because they have no singular. Moreover, as emphasis, they are invariably annexed to a dual pronoun the antecedent of which is the emphasised noun. This applies also to the other terms of Significant Emphasis.

v. In the examples under C, the attached personal pronouns are emphasised; but, as we see, the emphasis is not served by the employment of the word : نَفْسٌ or عَيْنٌ , but by the employment of the equivalent nominative detached Pronoun. This type of تَوْكِيد in which the attached pronoun is emphasised by the nominative detached pronoun is regarded as belonging to the division of The Formal Emphasis. We have to note, however, that the detached pronoun employed as emphasis for an attached or concealed pronoun has to be of the nominative category of the detached pronoun, even though the emphasised pronoun may be in the accusative or the genitive case.

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*When كِلاَ or كِلْتَا are not used as emphasis they come with the *Alif* always. Then they simply mean, "both of". Examples : Both of the two boys came : حَضَرَ كِلاَ الْوَلَدَيْنِ

Both of the two girls came : حَضَرَتْ كِلْتَا الْبِنْتَيْنِ

vi. We may thus summarise the above as follows :

(*a*) The تَوْكِيد is a Follower that comes to assert a word or a statement and remove any doubt on the part of the listener.

(*b*) The تَوْكِيد is two categories; 'Formal', in which the emphasis is served by repeating the word or the pronoun; and 'Significant', in which the emphasis is served by employing one of six assertive or quantitative terms; namely, جَمِيعٌ ، كُلٌّ ، عَيْنٌ ، نَفْسٌ and كِلاَ (Fem. كِلْتَا.) These terms when they are so employed must be annexed to the pronoun of the emphasised noun.

(*c*) The تَوْكِيد follows the emphasised word in its declension case only; except the word كِلاَ which also follows its gender, becoming كِلْتَا for the Feminine.

EXERCISES

1.—Re-write the following sentence three times employing a Formal Emphasis each time.

لَنْ يَنْتَصِرَ الضَّعِيفُ 'The weak will never be the victor'.

2.—Emphasise the attached personal pronoun in the following, by a detached personal pronoun :

We .....succeeded	نَجَحْنَا . . . . .
I ..... ran ten miles.	جَرَيْتُ . . . . عَشْرَةَ أَمْيَال
They .....play this morning.	يَلْعَبْنَ . . . . هٰذَا الصَّبَاحَ
They ..... bought this house.	اشْتَرَيَا . . . . هَذَا الْمَنْزِلَ

Depend ..... on yourself ..... اِعْتَمِدْ . . . عَلَى نَفْسِكَ . . . .

Improve ..... your hand-writing..... حَسِّنُوا . . . خَطَّكُمْ . . . .

3.—Apply a Significant Emphasis in the following, using an Emphatic term once only :

Respect your two parents ..... اِحْتَرِمْ وَالِدَيْكَ . . . .

Be sympathetic with your two sisters ..... اِعْطِفْ عَلَى أُخْتَيْكَ . . . .

Your father and brother ..... love you. أَبُوكَ وَأَخُوكَ . . . يُحِبَّانِكَ

Your mother ..... came. أُمُّكَ . . . حَضَرَتْ

I met your son ..... قَابَلْتُ ابْنَكَ . . . . .

The storeman (guard of the store) stole the wealth ..... سَرَقَ الْخَازِنُ الْمَالَ . . . . .

The listeners ..... were pleas . سُرَّ الْمُسْتَمِعُونَ . . . .

LESSON 33

CONJUNCTION اَلْعَطْفُ

Meaning *Examples*

1 تَوَلَّى السَّيِّدُ جُونْسُونُ وَالسَّيِّدُ نِيكْسُونُ رِئَاسَةَ الْوِلَايَاتِ الْمُتَّحِدَةِ الأَمْرِيكِيَّةِ

Mr. Johnson and Mr. Nixon assumed the presidency of the U.S.A.

2 تَوَلَّى السَّيِّدُ نِيكْسُونُ وَالسَّيِّدُ جُونْسُونُ رِئَاسَةَ أَمْرِيكَا

Mr. Nixon and Mr. Johanson assumed the presidency of the U.S.

3 تَوَلَّى السَّيِّدُ جُونْسُون فَالسَّيِّدُ نِيكْسُون رِئَاسَةَ أَمْرِيكَا

Mr. Johanson then Mr. Nixon assumed the presidency of the U.S.

4 تَوَلَّى السَّيِّدُ لِينْكُولْنُ ثُمَّ السَّيِّدُ نِيكْسُون رِئَاسَةَ الْوِلَايَاتِ الْمُتَّحِدَةِ الْامْرِيكِيَّةِ

Mr. Lincolon and then Mr. Nixon assumed the presidency of the U.S.A.

5 أُسْلُكِ الطَّرِيقَ السَّابِعَ أَوِ الطَّرِيقَ الثَّـــامِنَ Take route route 8.

6 هٰذَا الشَّبَحُ الْبَعِيدُ تَلٌّ أَوْ مَنْزِلٌ كَبِيرٌ That far figure is either a hill or a big house.

7 أَتَدْرُسُ الْهَنْدَسَةَ أَمْ الاِقْتِصَادَ ؟ Do you study engineering or commerce ?

8 أُسْلُكِ الطَّرِيقَ السَّابِعَ لَا الثَّامِنَ Take route 7, not Route 8.

9 مَا أَكَلْتُ عِنَبًا بَلْ تُفَّاحًا I did not eat grapes but apples.

10 مَا زُرْتُ الْقُدْسَ لٰكِنْ بَيْرُوتَ I did not visit Jerusalem but Beirut.

11 أَكَلَ الْوَلَدُ السَّمَكَةَ حَتَّى رَأْسَهَا The boy ate the fish, even its head.

12 حَضَرْتُ كَيْ أَزُورَكَ وَأَشْتَرِيَ حَاجَاتِي I came to visit you and to buy my needs.

Notes :

i. The term عَطْف means ,sympathy,' hence it is grammatically used in the sense of conjunction as it unites two words in a sympathetic relationship; and the second takes the case of the word it is joined to by means of a conjunction.

ii. The frequently-used conjunctions are :

1.—The *Wâw*, وَ, which unites two parts, implying no chronological order between them; as we see from the first two examples above.

2.—The *Fâ*, فَ ,then, which implies that the first part comes before the second without a long interval.

3.— ثُمَّ 'and then' which is like the *Fâ*, but implies the existence of an interval.

4.— أَوْ 'or' which implies a sense of ,choice' or ,doubt' as in Examples 5 and 6 respectively.

5.— أَمْ 'or' which falls within an Interrogative sentence.

6.— لَا which is also a negative particle.

7-8.— بَلْ and لٰكِنْ which mean 'but', and

9.— حَتَّى which means 'even' or 'including'

iii. The conjunction may unite two nouns, as we see in the first eleven examples; it may unite two verbs as we see in Example 12.

iv. The noun or the verb which follows the Conjunction assumes the case of the noun or the verb preceding the conjunction.

EXERCISES

Insert appropriate conjunctions in the blank spaces in the following sentences :

The Prince built a palace .....a mosque.	بَنَى الْأَمِيرُ قَصْرًا . . . . مَسْجِدًا
Was it ʿAlī you met.....Khalid ?	أَعَلِيًّا قَابَلْتَ . . . خَالِدًا ؟
We shook the tree..... its fruit fell.	هَزَزْنَا الشَّجَرَةَ . . . سَقَطَ ثَمَرُهَا
Eat the ripe fruit ..... raw (fruit).	كُلِ الْفَاكِهَةَ النَّاضِجَةَ . . . الْفِجَّةَ
I did not read all the book ..... part of it.	لَمْ أَقْرَأْ الْكِتَابَ كُلَّهُ . . . بَعْضَهُ
(He) sowed the seed ..... he harvested it.	بَذَرَ الْحَبَّ . . . . حَصَدَهُ
I did not meet him ..... met his agent.	مَا قَابَلْتُهُ . . . قَابَلْتُ وَكِيلَهُ
The defeated (party) lost everything..... his honour.	خَسِرَ الْمَهْزُومُ كُلَّ شَيْءٍ . . . شَرَفَهُ
Wear a hat ..... a fez.	الْبَسْ قُبَّعَةً . . . . طُرْبُوشًا

LESSON 34

THE SUBSTITUTE اَلْبَدَلُ

Meaning	*Examples*	
Dr. Farid is fine.	اَلدُّكْتُورُ فَرِيدٌ لَطِيفٌ	1
I love the Imām ʿAli.	أُحِبُّ الْاِمَامَ عَلِيًّا	2
The Lady Maryam (Mary) was pure.	اَلسَّيِّدَةُ مَرْيَمُ طَاهِرَةٌ	3
The house, its door, was broken.	اِنْكَسَرَ الْمَنْزِلُ بَابُهُ	4
(He) ate the fish, its half.	أَكَلَ السَّمَكَةَ نِصْفَهَا	5
I saw the boat, its mast.	نَظَرْتُ اِلَى السَّفِينَةِ شِرَاعِهَا	6
The king, his army, was successful.	انْتَصَرَ الْمَلِكُ جَيْشُهُ	7
I heard the speaker, his speech.	سَمِعْتُ الْخَطِيبَ حَدِيثَهُ	8
I admired the hero, his courage.	عَجِبْتُ مِنَ الْبَطَلِ ، شَجَاعَتِهِ	9
Aḥmad, Ḥāmid, came.	حَضَرَ أَحْمَدُ ، حَامِدٌ	10
I read the book, the newspaper.	قَرَأْتُ الْكِتَابَ ، اَلصَّحِيفَةَ	11
I ate, read the book.	أَكَلْتُ ، قَرَأْتُ الْكِتَابَ	12
I was glad with failure, success.	سُرِرْتُ مِنَ الْفَشَلِ ، اَلنَّجَاحِ	13

Notes :

i. The بَدَل ,Substitute,' is the second word in a pair of words, which clarifies, specifies or corrects the first word; and it follows the grammatical case of the first word.

ii. We often give the title or the class of a person before mentioning his name. We say ; Miss, Mrs., Dr., Sir, Marshall, President or Mayor So and So. The name which follows the title is its Substitute and follows its case. This is the style we encounter in the first three examples above, where we have the follwing pairs of nouns :

Doctor Farid, Imam 'Alī and Lady Maryam.

فَرِيد is a Substitute of دُكْتُور و عَلِيًّا

is Sustitute of اَلْإِمَام, and مَرْيَمُ is the Substitute of اَلسَّيِّدَةُ . Let us call this type of بَدَل in which the two words are equal: The Full Substitute. اَلبَدَلُ الْمُطَابِقُ .

iii. In the next three examples, we can see a different relationship between the two parts of the pairs of nouns. The first is a total and the second is a part of it and is annexed to its personal pronoun.

The speaker generalises and says : اِنْكَسَرَ الْمَنْزِلُ ,the house was damaged,' and then specifies and says : بَابُهُ ,its doer.' In the next example the word اَلسَّمَكَةَ 'the fish' is mentioned first, as if it was all eaten, but then نِصْفَهَا 'its half,' is mentioned to specify the amount really eaten. In the next example, No. 6, the word اَلسَّفِينَةَ ,the boat', is given, as if it was seen all of it; but then the word: شِرَاعِهَا ,its mast' is given to specify the part the speaker apparently saw from far. Let us call this cateyory of substitute,.the Partial Substitute;

بَدَلَ الْبَعْضِ مِنَ الْكُلِّ

It is clear that it is a peculiar style. The speaker could simbly say :

اِنْكَسَرَ بَابُ الْمَنْزِلِ ,"The door of the house is broken."

The door of the house was broken;. أَكَلَ نِصْفَ السَّمَكَةِ ,(He) ate half the fish', and : نَظَرْتُ إِلَى شِرَاعِ السَّفِينَةِ 'I saw the mast of the boat. This strange style is regarded as an eloquent one, as it strikes the listener more effectively.

vi. In the next three examples, 7-9, the second word does not mean the same as the first and is not a part of it; but it denotes something related to it. The word جَيْشُهُ 'his army,' is something related to اَلْمَلِكُ .'the king';حَدِيثَهُ 'his speech is related to اَلْخَطِيبَ 'the speaker,' and شَجَاعَتِهِ 'his courage', is related to اَلْبَطَلِ 'the hero,. The second word is also annexed to a personal pronoun, the antecedent of which is the first noun. Arabic grammarians call this بَدَلَ اشْتِمَال ; i.e., 'The Containing Substitute', as it contains the personal pronoun of the first word; but we prefer to call it, 'The Related Substitute' Otherwise, the Partial Substitute also contains the Pronoun of the first word. This type of بَدَل like the preceding one, is a peculiar Arabic, but eloquent, style.

v. In the last four examples, 10-13, the second word is completely unrelated to the first one, but the speaker makes a verbal mistake and immediately corrects it by giving the right word. Therefore, Arab grammarians call this category بَدَلُ الْغَلَطِ أَوِ النِّسْيَانِ ,"Substitute of the Wrong, or Forgetting," but we prefer to translate it as the Corrective Substitute, since it corrects an error.

vi. However, the Substitute of all the four divisions follows the case of the first word, and we may thus sum up all the above as follows :

(*a*) The بَدَل ,Substitute,' is the second in a pair of words which clarifies, specifies or corrects the first word and follows its case.

(*b*) There are four kinds of Substitute; namely, The Full, The Partial, The Related and The Corrective Substitutes.

EXERCISE

Identify the Substitute and its category in the following sentences :

God sent the Prophet Muhammad.	بَعَثَ اللهُ النَّبِيَّ مُحَمَّدًا
My brother Ahmad is active.	أَخِي أَحْمَدُ نَشِيطٌ
I bought the tree, its fruit.	اشْتَرَيْتُ الشَّجَرَةَ ثَمَرَهَا
The flower, its odor, pleases me.	تُعْجِبُنِي الْوَرْدَةُ رِيحُهَا
The nightingale, his voice, entertained us.	شَجَانَا الْبُلْبُلُ صَوْتُهُ
The book, its cover, was torn.	تَمَزَّقَ الْكِتَابُ غِلَافُهُ
I ate the orange, the apple.	أَكَلْتُ الْبُرْتُقَالَةَ ، اَلتُّفَّاحَةَ
The preacher, his tongue, pleased me.	أَعْجَبَنِي الْوَاعِظُ لِسَانُهُ

PART III

APPENDIXES

APPENDICES

A. SUMMARY OF THE DECLENSION ENDINGS

i. "NOUNS"

(*a*) The Singular and Broken Plural :

i. Unless the noun ends with a long vowel *Alif* or *Yā'* or it is a diptote, the ending of the nominative is a clear *ḍammah*, that of the accusative is a clear *fatḥah* and that of the genitive is a clear *kasrah*, The same applies to a diptote prefixed by اَلْ or annexed to another noun.

ii If it is a *diptote*, "un-nunated noun," not suffixed by اَلْ or annexed to another noun, it takes the *dammah* ending if it is nominative and the *fatḥah* if it is accusative or genitive.

iii. If the noun ends with a long vowel *Alif*, all the above three signs are to be assumed; if it ends with a long vowel *Yā'* the nominative ḍammah and the genitive kasrah are to be assumed over the *Yā'* but the accusative *fatḥah* apperars on the *Yā'*.

(*b*) The Dual :

Nominative : The *Alif* is the ending followed by a *Nūn* with a *kasrah*.

accusative and *genitive* : : The dual *Yā'* i.e., the *Yā'* preceded by *fatḥah* and followed by *kasrah*.

(*c*) The Sound Masculine Plural :

Nominative : The *Wāw* followed by *Nūn* with *fatḥah*.

Accusative and Genitive : The sound masculine plural *Yā'* i.e., the *Yā'* preceded by *kasrah* and followed by *fatḥah*.

(*d*) **The Sound Fem. Plural :**

Nominative : The *ḍammah* vowel.

Accusative and *Genitive :* The *kasrah* vowel.

(*e*) **The Five Nouns : i.e.,** أَبٌ ، أَخٌ ، حَمٌ ، فُـو **and** ذُو :

A. If they are annexed :

Nominative : The *Wāw*,

Accusative : The *Alif*,

Genitive : The *Ya'*

B. If they are not annexed, they are to be treated like the ordinary nouns, bearing the usual vowel endings. The noun فُـو becomes فَمٌ .

ii. THE IMPERFECT VERB اَلْفِعْلُ الْمُضَارِعُ

(*a*) Verbs with sound ends, unsuffixed by a subject pronoun :

Nominative : The clear vowel *ḍammah*; e.g., يَأْكُلُ

Accusative : The clear *fatḥah*; e.g., لَنْ يَأْكُلَ

Jussive : A *sukūn*; e.g., لَمْ يَأْكُلْ

(*b*) Weak Verbs :

Nominative : The vowel *ḍammah* is assumed on the weak letter; e.g.,

يَدْعُو ، يَمْشِي ، يَسْعَى

Accusative : The *fatḥah* is assumed on the *Alif*, e.g., لَنْ يَسْعَى :but appears on the *Yā'* and the *Wāw*. You say, لَنْ يَمْشِيَ and لَنْ يَدْعُوَ .

Jussive : Remove the weak letter, but retain the old preceding vowel. You say :

لَمْ يَسْعَ ، لَمْ يَمْشِ and لَمْ يَدْعُ .

(*c*) The Five Verbs; namely, verbs suffixed by the Dual subject Alif or the Plural Wāw or the Fem Ya' :

Nominative : Let the Nūn after the pronoun survve. You say :

تَأْكُلَانِ ، يَأْكُلَانِ ، تَأْكُلُونَ، يَأْكُلُونَ ، تَأْكُلِينَ

Accusative and Jussive : Delete the Nūn. Thus you say :

لَنْ تَأْكُلَا ، لَنْ يَأْكُلَا ، لَنْ تَأْكُلُوا ، لَنْ يَأْكُلُوا ، لَنْ تَأْكُلِي

and

لَمْ تَأْكُلَا ، لَمْ يَأْكُلَا ، لَمْ تَأْكُلُوا ، لَمْ يَأْكُلُوا ، لَم تَأْكُلِي

B. THE UN-NUNATED NOUNS

The 'clear' noun, definite or indefinite, is ordinarily nunated unless it is prefixed by the definite article or is the first part in a construct phrase. Therefore, such words as بَابٌ ، دَارٌ and كَبِيرٌ are nūnated. You say :

هٰـذَا بَابٌ — فَتَحْتُ بَابًا

هٰـذِهِ دَارٌ — أَسْكُنُ فِي دار

هٰـذَا بَابٌ كَبِيرٌ

هٰـذِهِ دَارٌ كَبِيرَةٌ

But if you say : هٰـذَا بَابُ الدَّارِ الْكَبِيرَةِ

the nunation disappears. The noun بَابٌ is here used as the first part in the constuct phrase: بَابُ الدَّارِ and the nouns : دَارٌ and كَبِيرَةٌ are prefixed by the definite article.

* * *

However, there are eleven categories of noun which are never nunated, even when they are not so prefixed or annexed. Six of these are proper nouns. عَلَم ;four are adjectival common nouns, in addition to two other special categories.

A. The un-nūnated عَلَم ,'proper noun,' is :

1.—Feminine names, suffixed by the Feminine sign or otherwise, including feminine names used for masculine persons.

(*a*) Examples of feminine names with feminine signs :

سُوريَا ، مَكَّةُ ، سَعْدَاءُ ، ثُرَيَّا ، سَلْمَى ، فَاطِمَةُ

(*b*) Examples of feminine names without the fem. sign :

بَغْدَادُ (Damascus) دِمَشْقُ (Egypt) مِصْرُ ، هَانِمُ ، سُوزَانُ ، زَيْنَبُ ، مَرْيَمُ .

(*c*) Examples of names with fem. signs, used for masculine :

مُعَاوِيَةُ ,(the renowned Umayyad Caliph,) أُمَيَّةُ , (his great grand-father,) and زَكَرِيَّاءُ (Zacharia).

2.—Foreign Arabicised names, such as :

(*a*) The Biblical names of : اِبْرَاهِيمُ (Abraham)

يَعْقُوبُ ، اِسْحَاقُ ، اِسْمَاعِيلُ ، آدَمُ ، يُوسُفُ
أَيُّوبُ ، سُلَيْمَانُ ، دَاوُدُ ، عِيسَى ، يَحْيَى
هَارُونُ ، مُوسَى ، يُونُسُ ، اِلْيَاسُ

(*b*) Other foreign Arabicised names, such as :

بَاكِسْتَانُ ، مُوسْكُو ، لَنْدَنُ ، بَارِيسُ
أَزْمِيرُ ، طَهْرَانُ ، مَلَايُو ، أَنْدونِسِيَا

However, foreign Arabicised names consisting of three radicals only are nūnated, such as : نُوحٌ and لُوطٌ .

3.—Names suffixed by the combination of Alif and Nūn, such as : رَمَضَانُ ، عُثْمَانُ and شَعْبَانُ .

4.—Names the form of which resembles the patterns of the verb such as أَحْمَدُ, which resembles the verbal pattern of أَفْعَلُ ;and يَزِيدُ which resembles the verbal pattern of يَفْعِلُ .

5.—Compound names, like: مَعْدِ يكَرِبُ and نِيُويُورْكُ .

6.—Names consisting of three radicals of the pattern of فُعَلُ such as : عُمَرُ and زُفَرُ .

B. The adjectival unnūnated noun is four categories :

1.—A masculine adjective of the pattern فَعْلَانُ ,such as :

شَبْعَانُ ، مَلْآنُ ، سَكْرَانُ ، عَطْشَانُ ، غَضْبَانُ

2.—A masculine adjective the form of which resembles the pattern of the verb, such as :

أَصْفَرُ ، أَخْضَرُ ، أَحْمَرُ ، أَبْيَضُ ، أَفْضَلُ ، أَحْسَنُ

3.—An adjective of the pattern of مَفْعَلُ or فُعَالُ indicating an arranged number, such as :

رُبَاعُ and مَرْبَعُ. You may say :

جَاءَ الْجُنْدُ مَرْبَعَ مَرْبَعَ or . جَاءَ الْجُنْدُ رُبَاعَ رُبَاعَ

That is, the troops come in files each consisting of four.

3.—An adjective of the pattern of فُعَلُ, and this is the word أُخَرُ 'else' or 'other'. You may say : سَأَزُورُكَ فِى أَيَّامٍ أُخَرَ ; "I shall visit you some other days."

C. The other two special categories are

1.—A broken plural of any of the patterns :

مَفَاعِيلُ or مَفَاعِلُ ، فَعَالِلُ ، فَعَائِلُ .

That is, a broken plural beginning with a *fatḥah*, having a third long vowel *Alif* followed by a kasrah, such as :

مَسَاجِدُ ، نَمَاذِجُ ، سَلَالِمُ ، ضَرائِبُ ، كَرَائِمُ ، مَفَاتِيحُ ، مَقَاصِدُ

2.—A common noun suffixed by the Feminine elongated or short *Alif*, whether it is an adjective or otherwise, such as :

حَمْرَاءُ ، سَوْدَاءُ ، صَحْرَاءُ ، حُبْلَى ، نُعْمَى

In other words, nouns ending with the fem. *Alif* are unnunated, whether they are proper nouns or not. But nouns with the fem. *Tā'* are unnunated when they are proper nouns, like : عَائِشَةُ , but they are nunated when they are common nouns, such as : جَمِيلَةٌ ، ذَكِيَّةٌ and نَشِيطَةٌ .

C. THE ARABIC SENTENCE

The Arab grammarians divide the simple sentence, from the point of view of the word it begins with, into *Nominal*, which begins with a noun; and *verbal* which begins with a verb.

From another aspect, the sentence is either *Initiative* or *Informative*. The *Initiative* is the Imperative and the Interrogative; and the *Informative* is the indicative which informs; it does not command or ask a question.

From the point of view of its function, the sentence is either *Independent* with no specific role beyond its meaning, or *Functional*, playing also an additional role. The Independent sentence. اِسْتِئْنَافِيَّةٌ is the initial sentence; namely, that which begins a statement. Both categories of the initiative sentence are Independent; so is the informative which begins a statement.

The Functional sentence is that which falls within a statement and may play one of the following roles :

1.—Completing a relative pronoun; e.g.,

اَلَّذِى يَجْتَهِدُ نَاجِحٌ ، اَلَّذِى أَبُوهُ غَنِىٌّ مُدَلَّلٌ

2.—Serving in the conditional main or subordinate clause, e.g.,

مَنْ يَجْتَهِدْ يَنْجَحْ

3.—Serving as the predicate of a subject of a nominal sentence, or of كان and its sisters or إِنَّ and its sisters; e.g.,

عَلِىٌّ وَجْهُهُ مَلِيحٌ ، كَانَ عَلِىٌّ وَجْهُهُ مَلِيحٌ ، اِنَّ عَلِيًّا وَجْهُهُ مَلِيحٌ

4.—It aslo serves as حَال , if it follows a definite noun in a complete statement : E.g.,

حَضَرَ عَلِيٌّ يَضْحَكُ ، حَضَرَ عَلِيٌّ وَجْهُهُ مُبْتَسِمٌ

('Alī came smiling; 'Ali came, his face smiling)

5.—It also serves as an adjective if it follows an indefinite noun in a complete statement. E.g.:

حَضَرَ رَجُلٌ يَضْحَكُ ، حَضَرَ رَجُلٌ وَجْهُهُ مُبْتَسِمٌ

(A smiling man came. A man with a smiling face came.)

D. THE INFINITIVE الْمَصْدَرُ

"GERUND OR VERBAL NOUN"

We have chosen to regard the Past Tense as the root of the Arabic words. Some other scholars, on good grounds too, regard the Infinitive the root. What is important, however, is to learn how to derive the Infinitive if we know the past tense.

The past tense may consist of three or four radicals only. Each of these radicals makes a syllable consisting of a consonant and a vowel.

The triliteral verb, which is the most frequent type of verbs, can be increased by adding one, two or three letters, to become four, five or six radicals-the maximum a verb may reach. The Quadriliteral verb may also be increased by one or two letters to become five or six letters.

The Infinitive of the bare triliteral verb is the most difficult,not only in that it has many patterns, but also it does not follow a water tight rule. The triliteral verb, being the most commonly used, seems to have had primitive infinitives which acquired popular use leading to their perpetuity.

Let us therefore begin by the six-and five-lettered verbs which are more regular, and then come to the three-lettered verb:

(*a*) The five and six lettered verbs, of all patterns, whether they are increased triliteral or increased quadriliteral, beginning with a *tā'* or with a *hamzah* :

i The Infinitive of the verb which begins with a *Tā'* takes the same form of the past tense, except that the penultimate consonant assumes the vowel *ḍammah*.[1] Thus the infinitives of :

1- However, if the last radical is a long vowel Alif, the penultimate takes the kasrah vowel, so that the pattern becomes: تَفَاعِلًا

تَحَسَّنَ ، تَقَدَّمَ ، تَقَادَمَ ، تَعَادَلَ ، تَقَاتَلَ ، تَذَكَّرَ ، تَبَعْثَرَ .

are : تَحَسُّنًا ، تَقَدُّمًا ، تَقَادُمًا ، تَعَادُلًا ، تَقَاتُلاً ، تَذَكُّرًا ، تَبَعْثُرًا

(Note that we prefer to express the infinitive as a nunated accusative, assuming that it is an Absolute Object to an omitted verb).

ii The infinitive of five or six-lettered verb, beginning with *hamzah* is formed by applying a *Kasrah* to the third letter of the past tense, and adding a long vowel *Alif* before the last radical.

Thus the Infinitives of the verbs :

اِنْطَلَقَ ، اِنْتَصَرَ ، اِعْتَصَمَ ، اِهْتَدَى ، اِطْمَأَنَّ ، اِسْتَخْرَجَ ، اِحْرَنْجَمَ

are :

اِنْطِلَاقًا ، اِنْتِصَارًا ، اِعْتِصَامًا ، اِهْتِدَاءً ، اِطْمِئْنَانًا ، اِسْتِخْرَاجًا ، اِحْرِنْجَامًا

(*b*) The Four-Lettered Verb :

i. For فَعْلَلَ , the infinitive is the same as the past tense with the addition of the final Fem. *Ta'*. Thus the infinitives of :

زَعْفَرَ ، بَسْمَلَ ، زَلْزَلَ ، طَمْأَنَ ، دَحْرَجَ ، هَرْوَلَ and هَيْمَنَ

are :

زَعْفَرَةً ، بَسْمَلَةً ، زَلْزَلَةً ، طَمْأَنَةً ، دَحْرَجَةً ، هَرْوَلَةً and هَيْمَنَةً

However, some of this pattern of فَعْلَلَ may also take the measure : فِعْلَالاً ; so وَسْوَسَ and زَلْزَلَ may have the infinitive وِسْوَاسًا and. زِلْزَالاً .

ii. For أَفْعَلَ , the infinitive is : اِفْعَالًا , unless the verb is weak in the *'Ayn*, in which case it is : اِفْعَلَةً rendered : اِفَالَةً . Thus the infinitives of the verbs :

أَحْسَنَ ، أَكْرَمَ ، أَخْرَجَ ، أَقَامَ ، أَعَانَ and أَشَارَ :

are :

اِحْسَانًا ، اِكْرَامًا ، اِخْرَاجًا ، اِقَامَةً ، اِعَانَةً and اِشَارَةً .

iii. For فَاعَلَ , it is فِعَالًا and مُفَاعَلَةً . Thus, for نَاقَشَ ، خَاصَمَ ، جَادَلَ ، نِقَاشًا ؛ مُخَاصَمَةً ، خِصَامًا ؛ مُجَادَلَةً ، جِدَالًا , it is and حَاسَبَ مُحَاسَبَةً ، حِسَابًا and مُنَاقَشَةً

iv. For فَعَّلَ the infinitive is the pattern تَفْعِيلٌ So, the infinitive of : كَرَّمَ and سَلَّحَ is تَكْرِيمًا and تَسْلِيحًا . It may be also تَفْعِلَةً The infinitives of تَهْنِئَةً ، تَذْكِرَةً ، تَزْكِيَةً are : سَمَّى and هَنَّأَ ، ذَكَّرَ ، زَكَّى and تَسْمِيَةً .

C. **THE TRILITERAL VERBS :**

The infinitive of the triliteral verb follows the following rules which are more or less general guidelines :

i. For most of the transitive verbs, the infinitive is the pattern فَعْلٌ .Thus the infinitives of سَمِعَ ، فَهِمَ ، نَسَجَ ، فَتَحَ ، مَدَحَ ، كَسَرَ ، أَخَذَ ، نَصَرَ . are سَمْعًا ، فَهْمًا ، نَسْجًا ، فَتْحًا ، مَدْحًا ، كَسْرًا ، أَخْذًا ، نَصْرًا .

(Yet, the infinitive of عَلِمَ and نَسِيَ are عِلْمًا and نِسْيَانًا)

ii. For the intransitive فَعَلَ the pattern is فُعُولٌ So the infinitives of :

سَجَدَ ، رَكَعَ ، نَهَضَ ، خَرَجَ ، جَلَسَ ، وَقَفَ .

are : سُجُودًا ، رُكُوعًا ، نُهُوضًا ، خُرُوجًا ، جُلُوسًا ، وُقُوفًا .

(The infinitive of نَجَحَ however, is نَجَاحًا

iii. For the intransitive of فَعِلَ the infinitive is فَعَلٌ . The infinitives of the verbs :

وَرِمَ ، مَرِحَ ، سَئِمَ ، تَعِبَ ، مَرِضَ ، فَرِحَ

are: وَرَمًا ، مَرَحًا ، سَأَمًا ، تَعَبًا ، مَرَضًا ، فَرَحًا .

(Yet, the infinitive of صَعِدَ is : صُعُودًا) .

iv. For فَعُلَ which is always intransitive, the pattern of the infinitive is فُعُولَةٌ

عَذُبَ ، مَلُحَ ، صَعُبَ ، سَهُلَ have the infinitives :

عُذُوبَةً ، مُلُوحَةً ، صُعُوبَةً ، سُهُولَةً .

(Yet, the infinitives of حَسُنَ ، كَرُمَ and قَبُحَ are : كَرَمًا ، حُسْنًا and قُبْحًا) .

* * *

Apart from these infinitive patterns of the triliteral verb which we have related to the patterns of their verb and to its being transitive or otherwise, there are other patterns related to the meaning of the verb. The important patterns of these are:

i. فُعَالٌ ,which denotes sickness or a type of sound.

Examples : صُدَاعٌ ، سُعَالٌ ، بُكَاءٌ ، صُرَاخٌ ، زُكَامٌ

ii. فِعَالٌ , which denotes stubborness.

Examples : ابَـاءٌ ، جِمَاحٌ ، نِفَارٌ .

iii. فِعَالَةٌ , which denotes a profession.

Examples : وِلَايَةً ، قِرَاءَةً ، كِتَابَةً ، تِجَارَةً ، زِرَاعَةً ، صِنَاعَةً ، طِبَاعَةً .

iv. فَعِيلٌ which denotes a type of voice or a mode of travelling.

Examples : رَحِيلٌ ، زَفِيرٌ ، شَهِيقٌ ، مَسِيرٌ ، حَفِيفٌ ، صَهِيلٌ ، زَئِيرٌ .

v. فَعَلَانٌ which denotes an irregular movement .

Examples : خَفَقَانٌ ، غَلَيَانٌ ، هَيَجَانٌ

iv. فُعْلَةٌ , which denotes a colour.

Examples : خُضْرَةٌ ، صُفْرَةٌ ، حُمْرَةٌ .

each of the non-triliteral verbs has only one or two infinitive patterns, let us illustrate them in a table for easy reference .

TABLE

of the patterns of the Infinitives of non-triliteral verbs

	PATTERN OF THE VERB	PATTERN OF THE INFINITIVE	EXAMPLES
Prefixed by *Ta'*	تَفَاعَلَ	تَفَاعُلًا	تَنَاصَرَ تَنَاصُرًا
	تَفَعَّلَ	تَفَعُّلًا	تَقَدَّمَ تَقَدُّمًا
	تَفَعْلَلَ	تَفَعْلُلًا	تَدَحْرَجَ تَدَحْرُجًا
Prefixed by *Alif*	اِفْتَعَلَ	اِفْتِعَالًا	اِنْتَصَرَ اِنْتِصَارًا ـ اِهْتَدَى اِهْتِدَاءً
	اِنْفَعَلَ	اِنْفِعَالًا	اِنْطَلَقَ اِنْطِلَاقًا
	اِفْعَلَّ	اِفْعِلَالًا	اِخْضَرَّ اِخْضِرَارًا
	اِسْتَفْعَلَ	اِسْتِفْعَالًا	اِسْتَأْثَرَ اِسْتِئْثَارًا
	اِفْعَوْعَلَ	اِفْعِوْعَالًا	اِحْدَوْدَبَ اِحْدِيدَابًا
	اِفْعَلَلَّ	اِفْعِلَّالًا	اِشْمَأَزَّ اِشْمِئْزَازًا ـ اِقْشَعَرَّ اِقْشِعْرَارًا
	اِفْعَنْلَلَ	اِفْعِنْلَالًا	اِحْرَنْجَمَ اِحْرِنْجَامًا
Four-lettered verbs	اَفْعَلَ	اِفْعَالًا (و اِفَالَةً)	أَقْبَلَ اِقْبَالًا (أَثَارَ اِثَارَةً)
	فَاعَلَ	فِعَالًا أَو مُفَاعَلَةً	جَادَلَ جِدَالًا أَو مُجَادَلَةً
	فَعَّلَ	تَفْعِيلًا (وتَفْعِلَةً)	شَرَّفَ تَشْرِيفًا وَزَكَّى تَزْكِيَةً

E. SURVIVAL AND OMISSION OF THE SOUND OF THE INITIAL HAMZAH

i. The sound of the initial hamzah is asserted when the speaker begins with it. If it is in the middle of the speech, it survives when it is Hamzat al-Qat'and disappears when it is Hamzah al-Waṣl.

ii Hamzat al-Qat', as well as Hamzat al-Waṣl is an initial hamzah with which the word begins. The former, however, is an integral part of its word, but the latter is not. Both are written as an *Alif*; but *Hamzat al-Qaṭ'* often has the hamzah sign, 'ء' , on top of the Alif, whereas *Hamzat al-Waṣl* may have the *waṣlah* sign , ص , instead.

iii. An Arabic word, even a syllable, does not begin with an unvowelled consonant. If it happens that a word begins with such a consonant, a vowelled hamzah is brought out before the unvowelled consonant. This added hamzah is *Hamzat al-Waṣl*; i.e., the hamzah added to reach a *sukūn*; i.e., an unvowelled consonant. The following words, for example, begin with this hamzah

اِسْمٌ ، اُكْتُبْ ، اَلْقَمَرُ .

iv. Being an integral part of the word, *Hamzat al-Qat'* is always pronounced, whether it falls in the beginning or in the middle of a spoken statement. *Hamzat al-Waṣl*, on the other hand, is pronounced when the speaker begins with it but not otherwise. The hamzah of أَكَلَ , for example, is *Hamzat Qaṭ'* ,and that of اَلْوَلَدُ is *Hamzat Waṣl*. If you read : اَلْوَلَدُ أَكَلَ joining the two words together, you pronounce the *hamzah* of أَكَلَ , although it is here in the middle of the statement. The *hamzah* of اَلْوَلَدُ is to be pronounced, of course, as it occurs in the beginning of the spoken statement. The sentence may be transcribed phonetically as follows :

al-waladu akala

The first 'a' in each word represents the initial *hamzah* of each of them. Now, if you reverse the order of the two words and read them out jointly as such : أَكَلَ ٱلْوَلَدُ , the *hamzah* of ٱلْوَلَدُ is dropped from the sound, and the sentence phonetically reads :

akala 'l-waladu

The 'a' of *al-waladu* is removed, since the last vowel of the first word, أَكَلَ serves as a connecting measure instead of *Hamzat al-Wasl.*

A regular apostrophe appears in the transliteration before the 'l', in place of the removed letter.

v. When is the initial *hamzah* treated as a *Hamzat Qat'* ,and when is it to be treated as *Hamzat Waṣl* ? Here is the answer :

Hamzat al Wāṣl is found in the following categories of the word :

(*a*) *Particles* : The *hamzah* of the definite article, ٱلْ only.

(*b*) *Verbs* :

1.—**The past tense, 'perfect' :**

The initial *hamzah* of the quinqueliteral and hexaliteral verbs, as in : ٱنْطَلَقَ ، ٱحْمَرَّ ، ٱفْتَتَحَ and ٱسْتَقْرَأَ .

2.—**The Imperative :**

All the initial hamzahs of the imperative of the triliteral, the quinqueliteral and the sexiliteral verbs; like :

ٱكْتُبْ ، ٱضْرِبْ ، ٱنْطَلِقْ ، ٱفْتَتِحْ ، ٱحْمَرَّ and ٱسْتَقْرِئْ .

(*c*) **Nouns :**

1.—**The infinitve :**

The initial *hamzah* of the infinitive of quinqueliteral and hexaliteral verbs, like :

اِنْطِلَاقٌ ، اِفْتِتَاحٌ ، اِحْمِرَارٌ and اِسْتِقْرَاءٌ

2.—**Non-infinitive nouns :**

The initial *hamzah* in the following words

اِسْمٌ ، اِبْنٌ ، اِبْنَةٌ ، اِمْرَأَةٌ ، اِمْرُؤٌ ، اِثْنَانِ and اِثْنَتَانِ

Examples:.

هِيَ اَمْرَأَةٌ ، وَاَسْمُهَا مَرْيَمُ

وَلَهَا اَبْنٌ وَاَبْنَةٌ ، وَسَيَّارَتَانِ اَثْنَتَانِ

(You may have noted that *Hamzat al-Waṣl* has the vowel kasrah always, except in the the triliteral imperative of the pattern : اُفْعُلْ. This feature may help in identifying *hamzat al-waṣl.*)

Hamzat al-Qaṭ' :

(*a*) *Particles*: The initial hamzah in all particles, except the definite article, is *hamzat qaṭ'*. Examples:

أَوْ 'or', اِنْ 'if', أَنْ 'that' and أَمَّا 'as for'.

(*b*) **Verbs :**

1.—**The Past Tense :**

The initial hamzah of the triliteral and the quadriliteral verbs like :

أَخْرَجَ and أَكْرَمَ ، أَمَرَ ، أَدَّبَ ، أَكَلَ

2.—**The Imperfect :**

The initial *hamzah* of the Imperfect is always *hamzat qaṭ'* Examples -

أَسْتَخْرِجُ ، أَفْتَتِحُ ، أَنْطَلِقُ ، أُكْرِمُ ، أَضْرِبُ ، أَكْتُبُ

(It is to be borne in mind that although the *hamzah* of the imperfect is an increased letter, it has become like an integral part of the word as it has the function of indicating the first person singular subject of the verb).

3.—**The Imperative** of the quadriliteral verb; like : أَكْرِمْ and أَخْرِجْ .

(*c*) **Nouns :**

1.—**Infinitive :**

The initial hamzah of the infinitive of the triliteral and quadriliteral verbs; like :

اِيثَارٌ ، اِخْرَاجٌ ، اِكْرَامٌ ، أَدَبٌ ، أَمْرٌ ، أَكْلٌ and اقْرَاءٌ

2.—**Non-infinitive nouns :**

The initial hamzah in any noun except the few exceptions given earlier.

Examples :

أَحْمَرُ and أَكْبَرُ ; اِنْسَانٌ ، ابْرَاهِيمُ ، أَحْمَدُ ، أَنَا ، أَنْتَ

and the comparative and superlative pattern : أَفْعَلُ .

v. Suppose two words meet consecutively; the first ends with a long vowel or an un-vowelled consonant, and the next word is defined by اَل and thus begins with a hamzat wasl that has to be dropped, being in the middle of the statement. In such a case, two consecutive *sukūns*

come together, as the hamzah of the definite article has to go. What is the solution to this problem ?

(*a*) If the first word is ending in a long vowel, like : اُدْخُلَا ,enter' addressing two; or اُدْخُلُوا commanding three; or اُدْخُلِي talking to a fem.:singular, the long stress of the long vowel is removed from the sound. So, اُدْخُلَا الْبَيْتَ ، اُدْخُلِي الْبَيْتَ and اُدْخُلُوا الْبَيْتَ for example, read phonetically : udkhula ʾl-bayta; udkhulu ʾl-bayta and udkhuli ʾl-bayta, removing the stress over the 'a', the 'u' and the 'i' at the end of the transcribed verb; *udkhul.*

(*b*) If the first word is ending with a tangible *sukūn*, like : اُدْخُلْ 'enter' ، عَنْ 'way from,' and مِنْ ,from', the *sukūn* is to be replaced by a *kasrah* vowel except in من which has to have a *fatḥah* instead, So, the phrases :

اُدْخُلْ اَلْبَيْتَ ، عَنْ اَلْبَيْتِ and مِنْ اَلْبَيْتِ

read : اُدْخُلِ اَلْبَيْتَ ، عَنِ اَلْبَيْتِ and مِنَ اَلْبَيْتِ .

F. THE DUAL AND SOUND PLURALS OF NOUNS WITH LONG VOWEL ENDINGS

A noun with a long vowel *Alif* ending is called : اَلْمَقْصُورُ like مُوسَى and لَيْلَى .

If the *Alif* is followed by a *Hamzah* it is called: اَلْمَمْدُودُ, like : حَسْنَاءُ ، صَحْرَاءُ ، لَمْيَاءُ ، قُرَّاءُ .

A noun ending with a long vowel *Yā'* is called اَلْمَنْقُوصُ , like اَلْقَاضِى ، اَلسَّاعِى .

(*a*) i. The *Maqsūr* Dual transforms its fourth, fifth and sixth *Alif* into *Yā'* . Thus, مُوسَى ، سُعْدَى and مُصْطَفَى مُسْتَقْصَى become : مُوسَيَانِ or مُوسَيَيْنِ ، سُعْدَيَانِ or سُعْدَيَيْنِ ، مُصْطَفَيَانِ or مُصْطَفَيَيْنِ and مُسْتَقْصَيَانِ or مُسْتَقْصَيَيْنِ .

If the *Alif* is a third, it transforms into *Yā'* also if its origin is *Yā'* or into *Wāw* if its origin is *Wāw*. Thus, فَتَى becomes: فَتَيَانِ or فَتَيَيْنِ and عَصَا and رِضَا become عَصَوَانِ or عَصَوَيْنِ and رِضَوَانِ or رِضَوَيْنِ .

ii. The *Maqṣūr* Masculine Sound Plural always loses its *Alif*, but retains the fatḥah preceding the *Alif* in the singular. Thus مُصْطَفَى ، مُوسَى and أَعْلَى become : مُوسَوْنَ or أَعْلَوْنَ and مُصْطَفَيْنَ or مُصْطَفَوْنَ ، مُوسَيْنَ or أَعْلَيْنَ .

iii. The *Alif* of the *Maqṣūr* Feminine Sound Plural suffers the same transformation into *Yā'* or into *Wāw* exactly as it does in the dual. Thus, رِضَا and هُدَى, if used as feminine names; and سَلْمَى ، مُصْطَفَاةٌ and مُسْتَقْصَاةٌ become : هُدَيَاتٌ ، رِضَوَاتٌ ، سَلْمَيَاتٌ ، مُصْطَفَيَاتٌ and مُسْتَقْصَيَاتٌ.

(*b*) i. The *Manqus* Dual does not suffer any change. The Yā' just carries the clear fatḥah. Thus, the words; اَلدَّاعِى ، اَلْقَاضِى and اَلرَّاضِى, for example, become : اَلرَّاضِيَيْنِ or اَلرَّاضِيَانِ and اَلْقَاضِيَيْنِ or اَلْقَاضِيَان ، اَلدَّاعِيَيْنِ or اَلدَّاعِيَانِ .

ii. The *Manqūs* Masculine Sound Plural loses its *Yā'* always, and also the preceding *Kàsrah* in the nominative. Thus, the nouns; اَلدَّاعِى ، اَلْقَاضِى and اَلرَّاضِى become : اَلرَّاضُونَ and اَلْقَاضُونَ or اَلْقَاضِينَ ، اَلدَّاعِيينَ or اَلدَّاعُونَ or اَلرَّاضِينَ .

iii. The *Manqūṣ* Fem. Sound Plural does not suffer any change beyond the usual omission of the fem. *Tā'*. Thus the words : اَلْمُنَادِيَةُ ، اَلْقَاضِيَةُ and اَلْعَالِيَةُ become اَلْعَالِيَاتُ . and اَلْمُنَادِيَاتُ ، اَلْقَاضِيَاتُ

(*c*) i. The *Mamdūd* Dual does not suffer any change if its *Hamzah* is original. Thus, قُرَّاءٌ and وُضَّاءٌ become : قُرَّاءَان or قُرَّاءَيْنِ and وُضَّاءَان or وُضَّاءَيْنِ

Its *Hamzah*, however, is transformed into *Wāw* if it is feminine Thus, صَحْرَاءُ , بَيْضَاءُ and خَضْرَاءُ become : صَحْرَاوَانِ or صَحْرَاوَيْنِ , بَيْضَاوَانِ or بَيْضَاوَيْنِ and خَضْرَاوَانِ or خَضْرَاوَيْنِ .

If the *Hamzah* is not original or feminine it may remain or be transformed into *Wāw*. Thus, سَمَاء ، كِسَاء and عَلْيَاء may become : سَمَاءان or سَمَاوَانِ كِسَاءانِ or كِسَاوَانِ and عَلْيَاءانِ or عَلْيَاوَانِ .

ii. The *Mamdūd* Feminine Sound Plural*follows exactly the dual procedure as for as the *Hamzah* is concerned. Thus قُرَّاءُ ، if it is a Fem. noun, becomes قُرَّاءَات ، صَحرَاءُ and خَضْرَاء، become : صَحرَاوَات and خَضْرَاوَات and سَمَاء ، كِسَاء and عَلْيَاء become : سَمَاوَات ، كِسَاوَات and عَلْيَاوَات or سَمَاءات كِسَاءات and عَلْيَاءات .

*The Masculine Sound Plural does not apply in the Mamdūd category of nouns or in any noun with the Fem' Sign, even when such a noun is used as a masculine name, like : مُعَاوِيَةُ and زَكَرِيَّاءُ .

G. THE DIMINUTIVE FORM

اَلتَّصْغِيرُ

The Diminutive is used to denote smallnes in size or in quantity, to denote a low status or insignificance or to express endearment.

The Diminutive pattern is basically فُعَيْلٌ ;i.e., applying ḍammah to the first radical and fathah to the second; and adding a third unvowelled *Yā'*. Additional radicals that would upset this pattern should be removed.

Thus حَسَنٌ ، جَبَلٌ ، أَسَدٌ and أَحْمَدُ become :
حُسَيْنٌ ، جُبَيْلٌ ، أُسَيْدٌ and حُمَيْدٌ .

The fem. *Tā'* and *Alif*, followed by *Hamzah* or otherwise, survive in the pattern of تَصْغِير together with the preceding *fatḥah*.

Thus, زَهْرَة ، حُبْلَى and حَمْرَاء become :
زُهَيْرَة ، حُبَيْلَى and حُمَيْرَاءُ .

If the word is quadriliteral, the penultimate radical survives with a *kasrah* vowel. Its spattern becomes فُعَيْعِلٌ. And if there is a long vowel before the last radical, it survive as *Yā'* Its pattern becomes فُعَيْعِيل . Thus, جَعْفَرٌ ، حَاتِمٌ ، كَاتِبٌ ، خِنْزِيرٌ ، مِفْتَاحٌ and عُصْفُورٌ become : جُعَيْفِر ، حُوَيْتِمٌ ، كُوَيْتِبٌ ، خُنَيْزِيرٌ ، مُفَيْتِيحٌ and عُصَيْفِيرٌ .

H. THE ATTRIBUTIVE FORM

اَلنَّسَبُ

اَلنَّسَبُ is to attribute something to someone or to something else by means of suffixing a duplicated *yā'* to the attributed noun. The duplicated *yā'* becomes a part of the word, and carries the sign endings of declension. The last radical must have the Kasrah vowel. The words,

سَاحِلٌ ، أَمْرِيكَا ، دِينٌ ، قَانُونٌ ، نَحْوٌ

which mean, 'grammar, law, religion, America and coast'

become : نَحْوِيٌّ ، قَانُونِيٌّ ، دِينِيٌّ ، أَمْرِيكِيٌّ and سَاحِلِيٌّ

The function of the duplicated *yā'* is like that of *ian*, *er*, *ous*, *an* and *al*, in : grammarian, lawyer, religious, American and coastal.

Note that the *Alif* at the end of أَمْرِيكَا is deleted before the *yā'*. This is because the long vowel *Alif*-ending disappears before this *yā'* if it is fifth or sixth in the word; but not if it is third as in هُدَى or فَتَى .

This third *Alif* is to be rendered *Wāw*. You say : فَتَوِيٌّ and هُدَوِيٌّ The fourth *Alif* may be rendered yā' or deleted; so حُبْلَى becomes حُبْلَوِيٌّ or حُبْلِيٌّ * .

This Attributive *yā'* also requires the removal of the Fem. *Tā'*, the *yā'* of the patterns : فَعِيلَة and فُعَيْلَة and also the duplicate *yā'* if it is fourth or more. Otherwise it is to be rendered *Wāw*. Thus,

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*The yā' of the *Manqūs* is always deleted unless it is a third.

، أُمَيَّةُ ، مُزَيْنَةُ ، جُهَيْنَةُ ، حَنِيفَةُ ، صَحِيفَةُ ، مَدِينَةُ ، فَاطِمَةُ ، مَكَّةُ

عَلِيٌّ and طَيٌّ become :

حَنَفِيٌّ ، صَحَفِيٌّ ، مَدَنِيٌّ ، فَاطِمِيٌّ ، مَكِّيٌّ

طَوَوِيٌّ and عَلَوِيٌّ ، شَافِعِيٌّ ، أُمَوِيٌّ ، مُزَنِيٌّ ، جُهَنِيٌّ

It remains to say that the *Hamzah* of the *Mamdud* assumes the same procedure it does in the dual and fem. sound plural. Thus, قُرَّاء in which the *Hamzah* is original, becomes صَحْرَاء, قُرَّائِيٌّ in which the *Hamzah* is the feminine one, becomes صَحْرَاوِيٌّ and سَمَاء and علياء in which it is neither original nor fem. becomes either سَمَاوِيٌّ and عَلْيَاوِيٌّ or سَمَائِيٌّ and عَلْيَائِيٌّ.

I. THE EXCLAMATORY STYLE

i. We are familiar with the English style :

(*a*) How noble 'Alí is !

How beautiful Maryam is !

How cunning the enemy is !

and the style :

(*b*) What a good man 'Alī is !

What an evil act, the highway robbery !

ii. These styles express a degree of surprise, admiration, displeasure, incredibility or other such strong emotions.

What is the equivalent Arabic style expressing such strong emotions ?

iii. There are two specific styles, one expressing the notion of style "a" above; and the other expresses the notion of style „b". The first style is called : فِعْلُ التَّعَجُّب i.e., "the Verb of Surprise'.

The other is by the use of : نِعْمَ, a verb of praise; or بِئْسَ a verb of blame.

iv. The pattern of فِعْلُ التَّعَجُّب is : مَا أَفْعَلَهُ or أَفْعِلْ بِهِ . So, the three English sentences in „a" above would read :

مَا أَكْـرَمَ عَلِيًّا

مَا أَجْمَلَ مَـرْيَمَ

مَا أَخْبَثَ الْعَـدُوَّ

The verbs : أَكْرَمَ ، أَجْمَلَ and أَخْبَثَ are in the past tense, with the increased initial hamzah which makes the intransitive verb transitive. The doer of the verb is said to be concealed as a pronoun referring to the meaning of مَا , and the accusative noun following the verb is its direct object. It is as if we are saying :

What has made 'Alī so noble !

What has made Maryam so beautiful !

What has made the enemy so cunning !

The same idea, however, can be expressed in the pattern : أَفْعِلْ بِهِ , which looks like an imperative but is regarded as past tense. The preposition بـ is said to be increased to introduce the doer which appears in the form of the genitive case but is otherwise nominative. The above three sentences become :

أَكْـرِمْ بِعَلِيٍّ — أَجْمِلْ بِمَرْيَمَ — أَخْبِثْ بِالْعَـدُوِّ

They mean; but in an emphatic surprised style :

كَرُمَ عَلِيٌّ — جَمُلَتْ مَـرْيَمُ — خَبُثَ الْعَـدُوُّ

iv. The exclamatory style of praise or blame is by the use of نِعْمَ and بِئْسَ respectively, followed by a general term, like اَلرَّجُلُ 'the man', اَلْعَمَلُ 'the act; and اَلطَّرِيقُ 'the road;' We say:

نِعْمَ الرَّجُلُ عَلِيٌّ 'What a good man 'Alī is'

نِعْمَ الْقَائِدُ لِينْكُولْنُ 'What a great leader was Lincoln'

بِئْسَ الطَّبْعُ الْبُخْلُ 'What a bad nature, meanness.'

بِئْسَتِ الْعَادَةُ الْكَسَلُ 'What a bad habit, to be lazy.'

نِعْمَ and بِئْسَ like فِعْلُ التَّعَجُّبِ are regarded ,solid', unconjugable verb, used in the past time only.

The general term following نِعْمَ or بِئْسَ like : الطَّبْعُ ، اَلْقَائِدُ ، الرَّجُلُ and اَلْعَادَةُ ، is : The nominative doer of the verb; and the noun which may follow, specifies the praised or criticised person or action. This specific noun indicating the praised or blamed person or thing is best regarded as a predicate of an assumed subject, like : اَلْمَمْدُوحُ or اَلْمَذْمُومُ .

vi. We may thus summarise the above as follows :

(*a*) The exclamatory expression is used to convey a high degree of surprise, astonishment, admiration, resentment or such other strong emotions.

(*b*) The exclamatory expression may be conveyed in two usages :

1.—The use of فِعْلُ التَّعَجُّبِ, the patterns of which are : مَا أَفْعَلَـهُ and أَفْعِلْ بِـهِ .

2.—The use of the verb : نِعْمَ for conveying praise of someone or something, or : بِئْسَ to convey blame of someone or something.

(*c*) فِعْلُ التَّعَجُّبِ ، نِعْمَ and بِئْسَ are regarded as of the جَامِد type of the verb; i.e., so solid that no imperfect or imperative can be derived from it.

(*d*) The doer of فِعْلُ التَّعَجُّبِ like مَا أَحْسَنَ عَلِيًّا is an assumed pronoun, and the following noun is the accusative object. The doer of the other pattern of فِعْلُ التَّعَجُّبِ like : أَحْسِنْ بِعَلِيٍّ is the noun introduced by the prepositonal Bā'. The doer of نِعْمَ and بِئْسَ on the other hand, is the general term which follows the verb, like : الطَّبِيبُ in : نِعْمَ اَلطَّبِيبُ مُخْتَارٌ . But the noun which may come to specify the general term. like : مُخْتَارٌ in this example, is regarded as a predicate to an assumed subject.

(*e*) Apart from these two specific exclamatory style, there are other exclamatory expressions of general use, equivalent to such expressions as: 'God forbid' Good Heavens' and 'My Lord' The following are some of the Arabic equivalents :

عَجَبًا !	'Astonishing'
مُدْهِشٌ !	'Surprising'
سُبْحَانَ اللهِ !	'God be praised'
اَللهُ أَكْبَرُ !	'God is great'

J. USE OF ARABIC DICTIONARIES

i. If you encounter an unfamiliar word made up of three letters or less, like عَنْ and قُطْب or even of four radicals none of which is an increase, like بَعْثَرَ, look it up in a dictionary where words with its initial radicals are treated. If it is a hollow verb in the past tense with a long vowel *Alif* in the middle, like قَالَ and بَاعَ, and you do not know the origin of *Alif*, seek it first among words with a Wâw as the second radical, and then with a *Yâ* as the second redical. Always check the meaning you discover against the context because a word may belong to different roots with different meanings.

ii. If the three letters include the Imperfect prefix, like يَعِدُ and يَكِلُ, it means that the Past Tense has the initial letter *Wâw* which is dropped in the Imperfect. So look it up under وَعَدَ and وَكَلَ.

iii. If the word contains increased letters, whether it consists of four or more radicals, reduce it first to its root. Let us see how this can be easily achieved.

iv. If the word happens to be a verb in the past tense, you can distinguish the increased letter from the root letters by means of the table of the verbal patterns in p. 163 of Part I and the comments upon them. So, remove the increased letters, and you will be left with the root which you can reach in the dictionary.

v. If the word is an Imperfect or Imperative, seek first to get the past tense, and then look it up straight away if it is triliteral; or reduce it first to its root in the manner described above, if the

past tense is more than three letters. The verbs : يُكْرِمُ ، يَنْتَصِرُ ، يَتَقَاتَلُ and تَقَاتَلَ ، اِنْتَصَرَ ، أَكْرَمَ are to be rendered into their past tense, أَخْـرُجُ and. خَرَجَ

The last, خ ر ج is triliteral and can be looked up immediately; but the other verbs should be first reduced, with the help of Table XXV, p. 163, if necessary, to their roots, namely, ك ر م and ن ص ر ق ت ل

vi. If the word is triliteral infinitive there is no problem; but if it has increased letters, like اِسْتِحْسَان ، اِنْطِلَاق ، تَضَارُب and تَبَعْثُر it would be easier to seek first the past tense with the help of the Infinitive Table on page 396 and then follow the procedure above. From the Infinitive Table, we can see that the past tense of these words is اِسْتَحْسَنَ تَضَارَبَ إِنْطَلَقَ and تَبَعْثَرَ and from the Verbal Patterns Table we can reduce them to their roots : ب ع ث ر ، ض ر ب ، ط ل ق ، ح س ن

vii. A similar procedure is to be followed in the case of participles, active or passive. It is easy to find the root of the active participle of triliteral verbs, like كَاتِبٌ ، رَاكِبٌ ، سَاجِدٌ by remov- ing the long vowel *Alif*; but if the final radical is removed because it is a weak letter as in دَاعٍ and مَاشٍ add to the surviving two radicals a *Wāw* and then a *Yā'* checking always against the context. As for the passive participle of triliteral verbs. like مَكْتُوبٌ مَقْرُوءٌ ، مَدْعُـوٌّ and مَرْمِيٌّ just remove the prefix *Mīm* and the *Wāw*; and then you are left with the root.

In the case of the participle of four or more lettered verbs, like : مُنْطَلِقٌ ، مُدَحْرَجٌ ، مُنْتَصِرٌ ، مُقَاتِلٌ and مُسْتَقْرِئٌ replace the initial *Mim* by the initial of the Imperfect, then fetch the past tense, then follow the procedure indicated above. The imperfect of these participles is : يُدَحْرِجُ ، يُنْطَلِقُ ، يُقَاتِلُ ، يَنْتَصِرُ and يَسْتَقْرِئُ . The past tense is : دَحْرَجَ ، اِنْطَلَقَ ، قَاتَلَ ، اِنْتَصَرَ and اِسْتَقْرَأَ The roots are د ح ر ج ، ط ل ق ، ق ت ل ، ن ص ر and ق ر أ

viii To detect the increased letters, remember that they must be from the list of the Ten Letters of Increase; namely : س ، ل ، ت ، م ، و ، ن ، ى ، ه ، ا and the *Hamzah.* If you have a noun like عُصْفُورٌ e.g., you can realise straightaway that the first three letters are not increased, nor is the last, as they do not belong to the list. Another example is the word : كَرَوَانٌ . You see that the first two radicals are not letters of increase; so you can try to look up the word on their basis.

vi. You are well advised, however, to use an Arabic dictionary; as this would enrich your vocabulary and make you think in Arabic. You may choose an abbreviated one like مُخْتَارُ الصِّحَاح . When you reach the stage of using the classical ones, like اَلصِّحَاح and اَلْقَامُوس , remember that their alphabetical order is not based on the initial but on the last, then the first radicals. Each final letter has a chapter, and each chapter is divided into sub-chapters for the initial letters. So, the word كَتَبَ , e.g., would be found in the main chapter dealing with *Bā* and the sub-chapter of *Kāf.* So, proceed with good luck to you !

EXERCISE

Translate the following text with the help of a dictionary :

فؤاد : سمعت أنك تتعلم اللغة العربية يا فريد .

فريد : نعم ، أتعلم اللغة العربية و أدرسها

فؤاد : متى بدأت تتعلم العربية يا فريد ؟

فريد : بدأت أتعلمها منذ ستة أشهر

فؤاد : وكيف تجد اللغة العربية ؟

فريد : أجدها لغة أصيلة شَائِقَة .

فؤاد : هل تختلف العربية عن الإنجليزية كثيراً ؟

فريد : نعم يا فؤاد ، تختلف عنها من وجوه كثيرة .

فؤاد : حدثنى عن بعض هذه الوجوه يا فريد.

فريد : للعربية حروف تختلف صوتا وكتابة عن الحروف الإنجليزية

فؤاد : ما هو أهم الاختلاف الصوتى يا فريد ؟

فريد : أوضح الاختلاف الصوتى أن العربية تحتوى على حروف من الحلق لا توجد فى الإنجليزية ، كالعين والغين ، والحاء ، والخاء .

فؤاد : وكيف تختلف فى الكتابة يا فريد ؟

فريد : تتجه العربية من اليمين إلى اليسار فتقرأ الصفحة اليمنى قبل اليسرى .

فؤاد : صحيح فى الإنجليزية تقرأ الصفحة التى على اليسار قبل التى على اليمين .

فريد : ويبدأ السطر أيضا من اليمين إلى اليسار ، لا من اليسار إلى اليمين . وترتب حروف الكلمة أيضا من اليمين إلى اليسار .

فؤاد : كم حرفا فى هجاء اللغة العربية يا فريد ؟ وإلى أى مدى تختلف كتابتها ونظمها عن الهجاء الإنجليزى ؟

فريد : هجاء اللغة العربية ثمانية وعشرون حرفا ، تبدأ بالألف والباء وتنتهى بحرف الياء ، وتكتب هذه الحروف مشتبكة بعضها بالبعض لا مفرقة ، سواء ذلك فى خط اليد أو فى خط المطبعة ، ومن العجيب أن بعض هذه الحروف يشبه بعضها بعضا فتميز بنقط فوق الحرف أو أسفله ، فيدل عدد النقط وموضعها على طبيعة الحرف .

فؤاد : وكيف يتم ضبط هذه الحروف ؟ هل تستعمل الحروف

المتحركة «vowels» لتكمل نطق الحروف الساكنة «consonants» كما فى اللغة الإنجليزية ؟

فريد : لا يا فؤاد ، لا توجد حروف متحركة إلا إذا كانت الحركة طويلة فيستدل عليها بالألف أو الواو أو الياء ، وإلا فيستعاض عنها بما يسمى « الشكل » وهو عبارة عن خط صغير مائل يوضع فوق الحرف أو تحته ، أو عن واو صغيرة توضع فوق الحرف ، وتسمى هذه فتحا وكسرا وضما ، فإن لم تكن هناك حركة وضعت دائرة فوق الحرف تسمى سكونا ، على أن الشكل يستغنى عنه فى المراحل المتقدمة حيث يعتاد الطالب صورة الكلمات ويألفها ويتعرف عليها بدون الشكل ، ويستعمل التشكيل فى مراحل التعليم الاولى وفى النصوص الدينية الهامة كالقرآن الكريم خوفا من وقوع الخطأ .

فؤاد : وهل يتبع العرب التقويم الذى يتبعه الغربيون من شهور وأعوام ؟

فريد : نعم يتبعون هذا التقويم ويسمونه التقويم الميلادى ، كما يسمون السنة السنة الميلادية أو العام الميلادى نسبة لميلاد المسيح عليه السلام .

فؤاد : ألاحظ أنك تستعمل كلمتين فى سياق واحد ، السنة والعام ، فهل هما بمعنى واحد ؟

فريد : نعم ، وكثيرا ما تجد فى العربية ألفاظا متعددة للمعنى الواحد ولذلك تعتبر اللغة العربية من اللغات الغنية بمفرداتها .

فؤاد : منذ متى يستعمل العرب التقويم الميلادى ؟

فريد : منذ أمد بعيد ، ولكنهم أكثروا استخدامه بصفة خاصة منذ تأثروا بالحضارة الأوربية فى العصور الحديثة وخاصة فى الناحيتين الاقتصادية والتكنولوجية .

فؤاد : أراك تضغط يا فريد على الناحيتين الاقتصادية والتكنولوجية ؛ فهل يعزف العرب عن الاستفادة من الحضارة الغربية فى الميادين الأخرى ؟

فريد : نعم يا فؤاد ، إن العرب رغم كرم طباعهم ورقة نفوسهم ودماثة خلقهم يعتزون كثيراً بثقافتهم ويحترمون تقاليدهم ، هم يودون أن يستفيدوا من الحضارة الغربية فيما لا يؤثر على مجدهم الموروث فيسايرون بذلك موكب الحضارة الحديثة دون أن يذوبوا أو يميعوا فى ضوضاء هذه الحياة المضطربة .

فؤاد : دعنا من هـــذا ولنعد إلى الحـديث عن اللغة العربية ، أخبرنى هل يستعمل العرب نفس الأسماء الدالة على الشهور الميلادية ؟

فريد : نعم ، تستعمل نفس الأسماء فى بعض الأقطار العربية مع بعض التحوير لتناسب النطق العربى ، فيسمونها : يناير ، فبراير ، مارس أبريل ، مايو ، يونيو ، يوليو ، أغسطس ، سبتمبر ، أكتوبر ، نوفمبر ، ديسمبر . وفى بعض البلاد مثل سوريا يسمونها أسماء عربية أخرى ، فيطلقون عليها : كانون الثانى ، شباط ، آزار ، نيسان ، أيار ، حزيران ، تموز ، آب ، أيلول ، تشرين الأول ، تشرين الثانى ، كانون الأول .

فؤاد : فهمت أن العرب ما كانوا يستعملون التقويم الميلادى كثيرا قبل العصور الحديثة ، فهل كان لهم تقويم آخر قبل ذلك ؟

فريد : نعم ، كان لهم ولا يزال تقويم آخر يسمى التقويم الهجرى نسبة لهجرة سيدنا محمد صلى الله عليه وسلم من مكة إلى المدينة عام ٦٢٢ ميلادية ، ويسمى أيضا التقويم القمرى لأنه يعتمد على مولد القمر وظهوره بعد الغروب لا على حركات الشمس .

فؤاد : كم شهرا فى العام الهجرى ؟ وما اسم هذه الشهور ؟

فريد : العام الهجرى إثنا عشر شهرا كالعام الميلادى ، غير أن الشهر القمرى تسعة وعشرون يوما أو ثلاثون يوما ، لذلك تقل السنة القمرية عن السنة الشمسية أحد عشر يوما ، ويسمون هذه الشهور : المحرم ، صفر ، ربيع الأول ، ربيع الثانى ، جمادى الأولى ، جمادى الثانية ، رجب ، شعبان ، رمضان ، شوال ، ذو القعدة ، ذو الحجة .

فؤاد : لقد فهمت من كلامك فى سياق أسماء الشهور أن البلاد العربية قد تختلف فى عباراتها وألفاظها ، فهل توجد لغة لكل بلد عربى بحيث يحتاج الطالب لتعلم كل هذه الاختلافات ؟

فريد : اللغة العربية ، كاللغات الأخرى ، تختلف لهجاتها من مكان إلى مكان ، كما قد تختلف بعض الأسماء والمصطلحات ، وذلك يعكس اختلاف البيئات والتجارب ومستوى الثقافة ، وتعرف باللغات العامية ، واللغة العربية لغة عتيقة خالدة ثابتة بفضل القرآن الكريم الذى نزل بهذه اللغة ويحظى بمكانة عزيزة فى نفوس العرب وجميع المسلمين فاعتبرت اللغة العربية بقواعدها الأصلية وألفاظها العريقة اللغة الفصحى الثابتة ، وهى لغة الكتابة والصحافة والاذاعة والتدوين حتى الآن ولكن قد نمت إلى جانبها على طول

العصور والأجيال لهجات شتى تختلف من مكان إلى آخر حى فى حدود البلد الواحد ، فإذا تعلمت اللغة الفصحى ، استطعت بذلك التفاهم مع أى بيئة عربية بعد الإقامة بينها فترة قصيرة فالألفاظ العربية فى الأعم الأغلب واحدة ، غير أن أواخرها فى العامية نابتة لا تتأثر بحركات الإعراب كالشأن فى الألفاظ الإنجليزية .

فؤاد : وهل ترى من الحكمة يا فريد أن يبدأ الطالب بتعلم لهجة عامية معينة كاللهجة المصرية مثلا ؟

فريد : لا أعتقد أن هذا من الحكمة بل هو من العبث بمكان ، فبعد جهود جبارة فى تعلم هذه اللهجة سوف يجد الطالب أبواب التراث العربى الإسلامى المجيد لا تزال مغلقة أمامه ، ولا يستطيع الاستفادة مما يذاع أو يكتب حوله ، وإذا ذكرت اللهجة المصرية فماذا تقصد بها ؟ أتقصد اللهجة الصعيدية أم لغة الدلتا ، وفى الدلتا أيضا اختلاف فى اللهجات بين شرقها ووسطها وغربها وهكذا ، ثم إن هذا من الناحية الأدبيّة لا يعتبر كريما ، فالهدف عندئذ مادى نفعى ، وبعيد من الأغراض العلمية الشريفة .

فؤاد : سمعتك تتحدث عن القواعد العربية ، فهل ياترى قد استفاد علماء العربية من قواعد اللغات الأُوربية فى وضع هذه القواعد ؟

فريد : هذا خطأٌ تاريخى ، فقواعد اللغة العربية وضعت ومحصت ونمقت وتمت فى القرنين الأَول والثانى الهجريين الموافقين للقرنين السابع والثامن الميلاديين ، أَى لأَكثر من أَلف سنة ، بل أن كلمة grammar الأُوربية مستمدة من عنوان كُتَيِّبٍ صغير فى القواعد العربية يسمى « الآجرومية » لأَن مؤلفه من بلد متواضعة تسمى « آجروم » .

فؤاد : وكيف فكر العرب فى وضع قواعد لغتهم مبكرين هكذا ؟

فريد : السر فى ذلك أَن انتشار الإِسلام فى العقود الأُولى من حياته استوعب أَجناسا كثيرة من غير العرب ، ورغب الكثير فى قراءة القرآن وحفظه قراءة سليمة وحفظا سليما من الخطأِ ، فمسّت الحاجة إِلى وضع القواعد .

فؤاد : وهل نشأَ أَيضا علوم لغوية أُخرى مبكرة بخلاف علم القواعد ؟

فريد : نعم ، نشأَت علوم لغوية كثيرة ومبكرة ، كالقواميس الواسعة الشاملة الدقيقة ، والأَدب العربى وعلوم البلاغة التى نسميها rhetoric والتى تحتل مكانا هاما فى علوم اللغة العربية لأَنه يستعان بها على

فهم القرآن الكريم وتقدير درجة الكمال فى أسلوبه وبلاغته .

فؤاد : وهل حفظت شيئا من الأدب العربى يمكنك أن تنشده ، فتشنِف به سمعى ؟

فريد : نعم ، أحفظ الكثير ، وأن المرءَ ليتحيّر فى الاختيار ، ولكن دعنى أسمعك خطبة أبى بكر الصديق عندما اختير للخلافة عقب وفاة النبى صلى الله عليه وسلم ، وهى بمثابة الخطاب الذى يلقيه الرئيس على الأمة عقب انتخابه يوم تولى الحكم .

صعد أبو بكر على المنبر فحمد الله وأثنى عليه ثم قال :

« أيها الناس ، أنى وُلّيت عليكم ، ولست بخيركم ، فإن أحسنت فاعينونى ، وَإنْ أسأت فقوّمونى ، الصدق أمانة ، والكذب خيانة ، الضعيف فيكم قوىّ عندى حتى آخذ الحق له ، والقوىّ فيكم ضعيف عندى حتى آخذ الحق منه ، إن شاء الله ، لا يدع قوم الجهاد فى سبيل الله إلا ضربهم الله بالذل ، ولا تشيع الفاحشة فى قوم إلا عمهم الله بالبلاء ، أطيعونى ما أطعت الله فيكم ، فإذا عصيته فلا طاعة لى عليكم ، أقول قولى هذا و أستغفر الله لى ولكم »

K. A GLOSSARY OF ARABIC TERMS OF GRAMMAR

الأَجـــوف	A verb the middle part of which is a weak letter.
أَداة التعريف	The Definite Article.
أَدوات الجـــر	The Prepositions, Cf. حروف الجر
أَدوات الجـــزم	The tools, particles or Conditional Pronouns which introduce a verb in the Jussive case.
أَدوات النصب	The particles which introduce a verb in the Accusative case.
اسم (أَسماء)	Noun, (nouns).
الأَسماء الخمسة	The Five Nouns; namely ذو، فو، حَمٌ، أَخ، أَب when they are annexed to a noun or pronoun excepting the first Person Singular.
اسم الاستفهام	The Interrogative Pronoun.
اسم الإشارة	The Demonstrative Pronoun.
الاسم الظاهـــر	A noun which is not a pronoun.
اسم الفاعل	Active Participle.
اسم المفعول	Passive Participle
الاسم المنصرف	A nunated noun.
اسم الموصول	The Relative Pronoun.

اشتقـــاق	To derive a word from its root. Words indicating action are derived from a basic root which indicates the oringial meaning. Patterns are made out of the root to convey a derived meaning.
الإضافـــة	Annexing a noun to another in a Construct Phrase.
إعـــراب	That the vowel of the last consonant in a verb or a noun is dynamic. We use in this book the term "Declension" for this wide meaning.
الأفعال الخمسة	The Imperfect verb suffixed by the Dual Alif, the plural Wāw or the Fem. Yā.
أفعل التفضيل	Comparative and Superlative Pattern.
ألف التأنيث المقصورة	An Alif suffixing a Fem; noun and is not followed by a hamzah.
ألف التأنيث الممـدودة	An Alif followed by a hamzah, together coming as a suffix of a Fem. noun.
البـــدل	Substitute; i.e., a word which the speaker brings out to denote what he means by a preceding word. So, the Substitute defines, limits or corrects a preceding word.
بنـــاء	That the end of a word, noun, verb or particle is static. We here employ the term "Indeclinability" in this sense.
تـاء التأنيث	The Feminine Tā', which suffixes a Fem. noun.
(توابع) تابع	A noun or a verb which follows the case of a preceding noun or verb for a relationship between them.
تصريف	The patterns assumed by a verb to denote its tense and mood.
التصغيـــر	The Diminutive Pattern.
التعجب	The Verbal Exclamatory Style.
التمييـــز	An Accusative noun which removes a vagueness in a preceding noun or a preceding statement.

التنوين	An unvowelled Nūn coming at the end of a noun, and is indicated by duplicating the vowel of the last consonant.
التوكيـــد	A word brought for emphasis
جـــر	Genitive; i.e., the case of the noun in which the noun usually has the kasrah ending.
جـــزم	Jussive; i.e., the declinable case of the verb in which the ending of the word is the sukūn.
الجمـع	Plural.
جمع التصحيح	Sound Plural.
جمع التكسير	Broken Plural.
جمع المذكـر السالم	Masculine Sound Plural.
جمع المؤنث السالم	Feminine Sound Plural.
الجملـــة	Sentence; a statement consisting of at least two words.
الجملـــة الاسميـــة	A sentence beginning with a noun. It consists of the subject and its predicate.
الجملة الفعليـــة	A sentence beginning with a verb. It consists of a verb and its doer.
الحـــال	An Accusative active participle denoting the condition of the doer or the object of the verb.
(حروف ، أحرف) حرف	Particle, (particles).
حـــرف المـــد	A long vowel.
حـــروف الجـــر	The Prepositions.
حـــروف الزيادة	The ten letters, one or more of which may be added to the root of a verb to affect a derived meaning, These ten letters are : س ، أ ، ل ، ت ، م ، و ، ن ، ى ، هـ ، ا

حروف العطف	The Conjunctions.
حـــروف الهجاء	The Alphabet.
الخبـــــر	The Predicate. It can be جملة اسمية , جملة فعلية or شبه جملة .
	When it is just a noun, it is described as مفرد .
رفـــع	Nominative; i.e., the declinable case in which the case ending of the verb or noun is usually the dammah.
(ساكن) سكون	Absence of vowels, an unvowelled Consonant.
(ّ) شـــدّة	The sign indicating a duplicated consonant.
تشكيل ، شكل	Vowel, vowelling.
علم الصرف ، صرف	The subject concerned with the forms and patterns of the word.
ضمة ، ضم	The 'forward' vowel, like u in put.
الضمير	The Personal Pronoun.
العـــائـــد	A noun, mentioned or assumed to which a pronoun refers.
العطف	A Conjunction
العلم	A proper noun
فتحة ، فتح	The "open" vowel as u in but.
الفاعـــل	The Doer of a verb; it does not precede the verb.
(أفعال) فعل	Verb, (verbs).
فعل أمـــر	Imperative.

الفعل الثلاثى	The Triliteral Verb.
الفعل الخماسى	A five-letter verb.
الفعل الرباعى	A four-letter verb, all consonants or including a long vowel.
الفعل السداسى	A six-letter verb.
الفعل الصحيح	A verb ending with a consonant.
الفعل اللازم	An intransitive verb.
فعل ماض	Past Tense.
الفعل المتعدى	A transitive verb.
الفعل المجرد	A verb consisting of integral parts only.
الفعل المزيد	A verb which contains one or more letters from among the Increase Letters, not existing in the basic root of the word.
فعل مضارع	A Verb indicating Present or Future Tense
الفعل المعتل	A verb in which the final letter is a long vowel; namely; Alif, Wāw or Yā'.
كسرة ، كسر	A "broken" vowel like i in pin.
الكلمة (كلمات)	A word, (words).
لا النافية	This LĀ introduces a negative statement.
لام القسم ، لام التأكيد	A Lām with the fatḥah vowel which introduces an emphatic statment.
ما النافية	This MĀ also negates the statement it introduces
المبتدا	A noun beginning a statement in the Nominative case.

مبنى	A word the case-ending of which is static.
المثـــال	A verb beginning with a Wāw or Yā'.
المثنى	Dual.
المحلّى بـــأل	A noun introduced by the definite article.
(ـّـ) مـــدّة	The sign appearing over an elongated 'open' hamzah.
المـــذكر	Masculine.
المستثنى	A noun, often accusative, excepted by the particle إِلَّا
المصـــدر	Infinitive, Verbal Noun.
المضـــاف	The first part of a construct phrase.
المضاف إليـــه	The second part in a construct phrase.
معـــرب	A noun or a verb the case ending of which is dynamic.
المعرفـــة	A definite noun.
المعطوف	A word joined to a preceding one by means of a conjunction.
المفـــرد	Singular.
(المفـــرد)	A vocative noun which is neither a mudāf nor a noun with power affecting the following noun. It also applies to the Predicate which is not a sentence or a quasi-sentence.
المفعول بـــه	The Accusative object of a transitive verb.
المفعـــول فيـــه	An Accusative noun denoting time or place.
المفعول المطلق	The Absolute object of a verb.
المفعـــول معـــه	An Accusative noun following a Wāw conveying the sense of "along" or "besides"

المقصـــور	A noun ending with a long vowel Alif.
الممـــدود	A noun, ending with a long vowel Alif followed by a hamzah.
الممنوع من الصرف	An unnūnated noun.
المنـــادى	The Vocative.
مقطع	A syllable.
المنقـــوص	A noun ending with a Yā'.
المؤنث	Feminine.
نائب الفـــاعـــل	Substitute of theDoer of a verb which is transformed into the verbal pattern of Passive voice.
علم النحـو ، نحـــو	Grammar, Study dealing with the case endings of the word.
النسب	The Attributive Form.
نصب	Accusative; i.e., the declinable case in which the case ending of the verb or noun is the fatḥah.
الصفـــة ، النعت	The Adjective
النكرة	A common noun
نون التوكيـــد	A Nūn often duplicated or simply unvowelled suffixing an Imperfect or Imperative verb for emphasis. It is regarded as a particle, and when it suffixes the verb it fixes its vowel ending as sukūn.
نون النسوة	The Fem. pl. Pronoun. When it suffixes a verb it fixes its vowel-ending as fatḥah.
همـــزة ، همـــز	A glottal stop.
همزة القطع	An initial hamzah which sounds always.

همزة الوصل	An initial hamzah which sounds only when the speaker begins with the word it introduces, but disappears when its word joins the previous word.
(ٱ) وصلـــة	A sign resembling the head of Sad appearing on top of Hamzat al-Wāṣl.
وزن الفعل	The pattern which a Verb may assume.

الحمد لله أولا وآخرا